



Bodleian Libraries

UNIVERSITY OF OXFORD

This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

<http://www.bodleian.ox.ac.uk/dbooks>



This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.





Dean *SHERLOCK*'s

S E R M O N

AT THE

T E M P L E - Church,

November 20. 1715.



NOV 19 1918

NOV 19 1918

NOV 19 1918

16

A
S E R M O N

Preach'd at the

Temple - Church,

NOVEMBER 20. 1715.

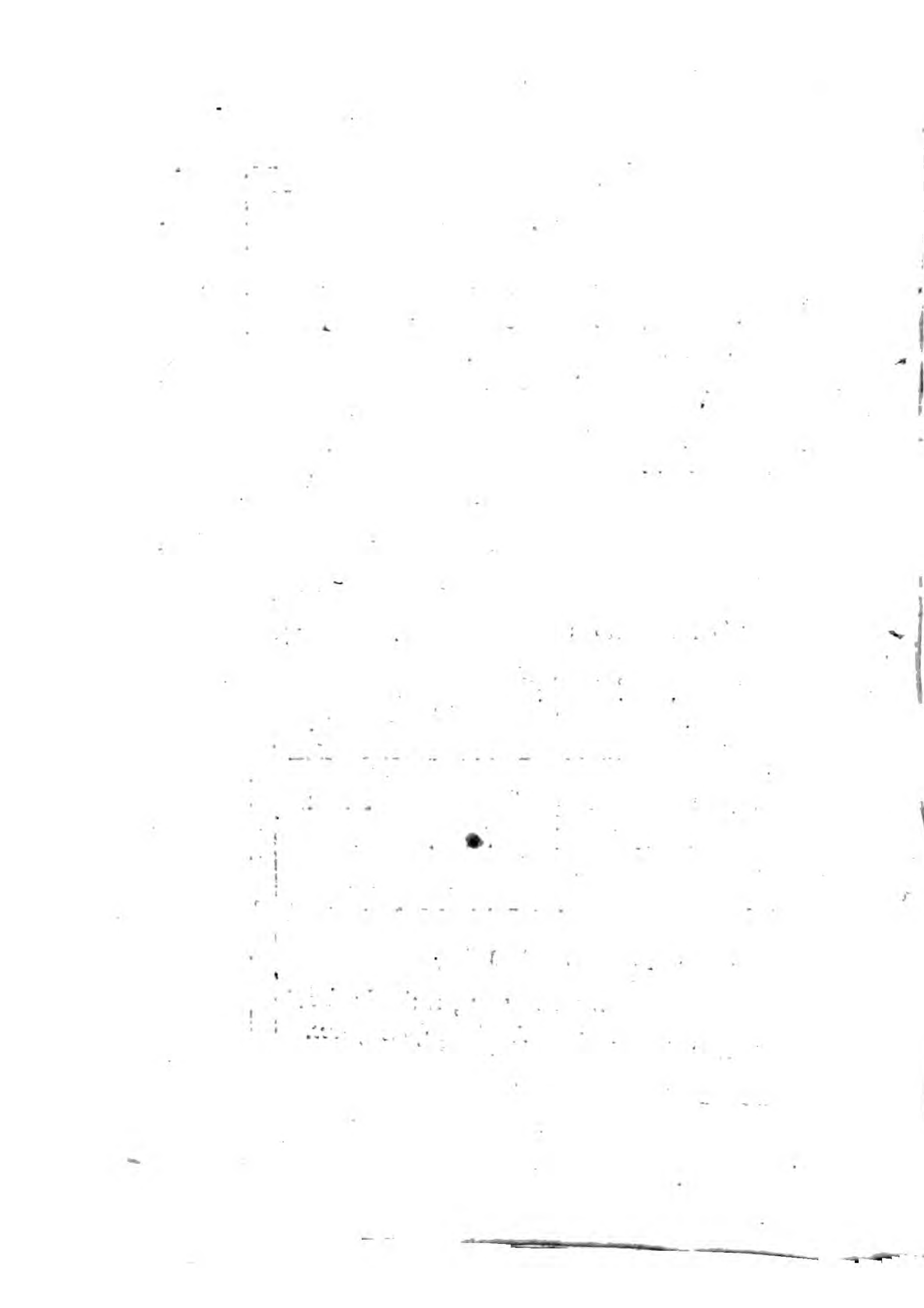
By THO. SHERLOCK, D.D. Dean of
Chichester, Master of the *Temple*, and
Chaplain in Ordinary to His Majesty.

Publish'd at the Request of the MASTERS
of the Bench of *both Houses.*

L O N D O N :

Printed for J. PEMBERTON, at the *Buck and*
Sun against St. *Dunstan's Church, Fleetstreet.*

M D C C X V.



T O T H E
TREASURERS
 A N D
 M A S T E R S of the B E N C H
 O F
 Both Societies of the
T E M P L E.

G E N T L E M E N,



*I*n Compliance with Your Request I submit this Sermon, with all its Faults, to Publick Censure: It was delivered before You the first Opportunity I had of appearing at the

A 3

Temple,

DEDICATION.

Temple after a long and necessary
Absence: I thought then, and I think
still, that it was my Duty to do as I
have done; and I judged the first Time
to be for many Reasons the properest.
This Consideration made me draw up
this Discourse in a very little Time,
and, as I am sensible, in an imperfect
Manner. The Historical Part was
copied from my Memory, without con-
sulting any Author, which the Time
I was confined to wou'd not permit.
Hence it is that You will find many
Particulars omitted, tho' pertinent to
the Subject in hand, and Others pas-
sed over in haste, which deserved to
stand in a better Light.

It had been a less Compliment to
You to have published a more correct
Sermon

 D E D I C A T I O N .

*Sermon at Your Desire; and tho' I
 cou'd not but make some Difficulty in
 Printing this hasty Composition; yet I
 determin'd to deny You nothing for
 the sake of my own Credit, which
 (whatever it is) is chiefly Owing to
 Your selves, and the great Candor
 with which I have been heard in
 this Place for many Years.*

I am,

Gentlemen,

Your most Obedient

Humble Servant,

T H O. S H E R L O C K.

*Sermons by the Reverend Dr. SHERLOCK,
Dean of Chichester.*

**A Sermon Preach'd before the Queen at St. James's,
Jan. 31. 1703-4.**

**A Sermon Preach'd before the Sons of the Clergy
at St. Paul's, Dec. 5. 1710.**

**A Sermon Preach'd before the Right Honourable
the Lord-Mayor, &c. at St. Paul's, Nov. 5. 1712.**

**A Sermon Preach'd before the Honourable House
of Commons at St. Margaret's Westminster,
March 8. 1714.**

All Sold by John Pemberton.

A C T S VII. 25.

For he supposed his Brethren wou'd have understood how that God by his hand wou'd deliver them ; but they understood not.



THE Text is part of the dying Speech of St. Stephen, which he delivered to the High Priest and the People, just before he was offered up a Glorious Sacrifice for the Truth of the Gospel of Christ. The Design of it was to set before the People of *Israel* the History of their Redemption from Slavery and Idolatry, and to stir them up to attend to the present Offers of Peace thro' Christ Jesus, by shewing them the fatal Mistakes they had often made in despising or abusing former Mercies. *Moses* was their great Prophet and their Lawgiver ; *Moses* was in the highest Veneration among them ; for his sake, and to preserve the Authority

ty of his Laws, they refused to hearken to any other Teacher; and therefore rejected the Gospel as tending to subvert the Constitutions of *Moses*: Yet how was this Man received? How was this Deliverer entertained? Was he not evil-intreated, was he not, before he cou'd work their Deliverance, forc'd to seek his own by an hasty Flight from them into the Land of *Madian*? When he appeared in the Spirit of the Lord, to avenge the Wrongs of his People, and smote the *Ægyptian* who oppressed the *Israelite*, the very next Day he was reproached by his Brethren for the Murder, as they called it: For he had given them a Provocation which it seems they could not bear; he had shewed himself unto them as they strove, and wou'd have set them at one again, saying, *Sirs, ye are Brethren, why do ye wrong one to another?* So far did the private Passions and Resentments prevail against the Considerations of publick Safety, that delivering them from the *Egyptians* was no Merit, because he endeavoured also to deliver them from one another.

To

To draw Parallels between the Histories in Scripture, and those of our own Times, is so slippery a Subject, so liable to be influenc'd by the Passions of the Speaker, who can easily overlook the Circumstances which suit not with his View, chuse out and adorn those which do; that in such Applications of Scripture History, there is very great danger of missing the Scripture Doctrine; and publishing our own partial Sentiments, under the cover of the Book of God, which was given to correct and amend them. I shall therefore, without trying to shew you how like we are in all respects, or in any, to the People of *Israel*; or how nearly our Enemies resemble the *Egyptians*; confine myself to such Observations, and such Applications of them, as naturally arise from the Text and our own Circumstances.

First then, we may observe from the Text, that *Moses*, tho' raised by God in a wonderful manner to be the Deliverer of his People, yet fell under great Discouragements from his Country-men, for whose sake he was raised up.

The People of *Israel*, at the Time of the Birth of *Moses*, were under so severe a Bondage, that there was no Human Prospect of Deliverance: Those who were of Strength sufficient, were held to such constant and hard Labour, that they had neither Time nor Ability to contrive any thing for themselves. Cou'd it be expected that any Genius shou'd arise from among the Brick-kilns to restore the Liberty of *Israel*; or that one employed from his Childhood in gathering Straw, shou'd attempt to set up the Promised Kingdom? And that mere Strength and Number might not prevail, the *Egyptians* had taken care to destroy the Male Children of *Israel*; so that the Prospect for the next Generation, 'was even worse than what the present had. But the Providence of God turn'd these Circumstances to his own wise Ends. Had not the King of *Egypt* commanded the Male-Children to be destroy'd, *Moses*, 'tis probable, had been bred, as he was born, a Slave, and sent, as soon as he was able, to take his share of the hard Labour imposed

posed on his Countrymen : But by being exposed for fear of the Cruel King's Command, he fell into the Hands of the Princess of *Egypt*, and had his Education even in the Court of *Pharaoh*, and *became learned in all the Wisdom of the Egyptians, and was mighty in Words and in Deeds.* By this means he was qualified to undertake the great Work which God had prepared for him; and *Israel*, tho' in the lowest Condition, had one to go before them, who had been brought up in the Dignity of a Prince; and yet tho' he had lived in the Plenty of *Egypt*, and flourished in the Court of its great King, he forgot not his distressed Countrymen, but he partook in all their Miseries, with an Affection which became him who was one Day to be their Deliverer. One wou'd think that these Circumstances, together with the Prophecies relating to their Deliverance, shou'd have pointed out the Person intended by God to bring about their Redemption: *Moses* himself thought he shou'd at least have been favoured by his Countrymen in his noble Enterprize for their Service; *he supposed his Brethren wou'd have*

have understood, how that God by his Hand wou'd deliver them: but as it follows in the Text, *They understood not.* This was so discouraging a Circumstance, that he seems to have laid aside the Thoughts of being able to serve them; he found, that to accomplish the Deliverance of *Israel*, he must struggle as well against the *Israelite*, as the *Egyptian*, and subdue the Slaves in order to their Redemption, as well as the Tyrants who oppressed them. And yet notwithstanding this Blindness of the People, the Murderer, as they called him, was ordained by God to be their Prince and Deliverer; and they were at last happily convinced of their Mistake, by receiving at his Hand the Blessings promised to their Forefathers.

From whence we may learn, in the Second Place, what Confidence and Trust we ought to put in God for the Deliverance of his Church and True Religion, notwithstanding the hopeless Prospects which arise from human Affairs.

Had we been to judge by the Rules of Human Wisdom and Policy, what Hope was

was there that *Moses* shou'd be the Deliverer of that People, in whom he had so little Interest, that he was forced to fly from them for his own Safety? But the Counsels of God are not to be defeated either by the Folly or the Madness of the People; and his Purposes shall stand, be those whom he intends to punish never so furious or outrageous, or those whom he intends to save never so weak and blind to their own Interest: And indeed, were such great Events to be guided by human Counsels, a Nation might be destroyed before they cou'd agree in what Method, or by what Means to be saved; so variously are Men drawn by their Passions and their Interest, that 'tis very difficult for them to concur in preserving, what all are equally concerned to preserve. In these Circumstances 'tis very natural for Men to dwell upon the melancholy Prospect, and to forebode that Ruin to themselves and their Country, which seems to be the just Consequence of such distracted Counsels; but they ought to reflect that there is one higher than all, who can still the Rage of
the

the People, and bring Peace and Safety out of Tumult and Disorder, with as much Ease as he produced Light out of Darkness, when he said, *Let there be light, and there was light.* Were it not for the Comfort arising from this Providential Care of God over the World, the best Thing a Wise Man cou'd do for himself, wou'd be to get out of it as soon as he cou'd; the only Way to secure himself from the Miseries and Calamities which Men by their Folly and their Wickedness are perpetually drawing down upon themselves and others. Nay, cou'd we depend upon this Care and Protection of God no further than our own Merits wou'd justify our Expectation, we might have reason still to despond. But as there is another Time in which all Men shall yield an Account of their own Doings; and as God has greater Views oftentimes in saving and destroying Nations, than Punishing or Rewarding the present Inhabitants; and as Mercy and Goodness incline him to deal graciously with Sinners, in allowing them further Means and Opportunities of Repentance and Amendment,

we

we may reasonably hope from his Mercy and Goodness to be more favourably dealt with, than our Consciences, if strictly examined; can give us ground to expect. And if ever these Hopes are justifiable, then most certainly they are, when the Honour of God is immediately concerned in the Event; and when the Truth of that Holy Religion which Christ sealed with his own Blood, is part of the Controversy. The People of *Israel* had as little to boast of on their own behalf as other Nations, but they were chosen by God to bear his Name, to be Witnesses of his Truth in the dark Ages of the World, to prepare the way for the coming of our Lord and Master; and tho' they were often afflicted, yet were they as often restored, till at last they were utterly rejected for denying that great Prophet, for whose sake, and for the Completion of the Prophecies relating to him, they had been so often and so long preserved.

These are the Observations I had to make to you from the Words of the Text. The Application of them to our selves, is

C

what

what I believe every Body sees, as well as my self. And yet I beg your Patience, whilst with all Truth and Sincerity I discharge my Duty and Conscience as a Minister of this Reformed Church, now openly attacked by its professed and inveterate Enemies. Since the beginning of the Reformation in this Kingdom, we never had so good a Prospect of a firm Establishment of the Protestant Religion, as at This time, and yet I verily think we never had less Sense of it; our Deliverance is near us, but we understand it not. Whilst we have been striving together about things, however dear to us, yet still of less Consequence most certainly than our Liberty and Religion, we have been in Danger of being swallowed up by the Common Enemy; and the People, never till now insensible of the Fears of Popery, have stood by unconcerned, seeming, as it were, to invite that Slavery and Oppression, which cost their Forefathers so much Blood and Treasure to get rid of. Cou'd you have thought that this Soil, so often watered and enriched by the Blood of Martyrs, shed

at the Temple Church.

I I

shed by the cruel Hands of Popish Tyranny, so often miraculously saved by Providence from *Roman* Slavery and Superstition, wou'd ever yield such Fruit as this? That *England*, fam'd throughout the World for the Bulwark of the Protestant Religion; hated by her Enemies, and envied even by her Friends, for the best Establish'd Church in *Christendom*, shou'd so far forget her self, and the God who saved her, as to look with any Patience upon those Chains from which she was so lately delivered. 'Tis still more surprizing, that this shou'd happen at the very Time when Providence seems to have laid the best Foundation for our Peace and Security, by settling a Protestant Prince in the Throne of these Kingdoms, happy in Heirs to succeed him in his Crowns, and to perpetuate the Blessings of Liberty and pure Religion to these Nations. Whatever we think of this Advantage, our Enemies certainly judge right of it; they foresee, that if this Settlement prevails, their Hopes are at an end, and therefore they are ready to hazard all to disturb and

overthrow it : And it seems to have been the main Point of the Policy of the Court of *Rome*, with respect to these Kingdoms, from the earliest Times of the Reformation, to secure themselves against a Succession of Protestant Princes. When we have had a Prospect of this Happiness; then we have been attacked with their utmost Fury; *Rome* has plyed all her Engines to prevent this Foundation being laid amongst us, of lasting Peace and Security. At other Times, when the Succession has been doubtful, and She had any Hopes of seeing one of her own Communion exalted, she has moved by gentler Steps, and her Fury has been abated by the Hope of swaying the Sceptre by a Son of her own.

If we take a short View of this Period, it will help not only to convince us of the Truth of this Observation; but also to give us a just Prospect of the Security and Happiness, which are now prepared for us, if we do not obstinately shut our Eyes against the things which make for our Peace.

The

The Reformation had its first Rise here in the Days of *Henry* the VIII. he went so far as to throw out the Pope, tho' at the same time he zealously maintained Popery: The first Breach hapned upon the Point of the King's Divorce; and tho' the Court of *Rome* treated it as a Matter of Law and Conscience; and sent it about to their Canonists and Divines, yet were they in truth guided by mere Politick Views: The Queen was nearly related to the Emperor; and *Germany* was then in such a State, many of its Princes having received the Reformation, that *Cæsar's* Power was never more wanted, nor more courted by *Rome*. In this Difficulty the Pope chose rather to hazard losing the King, than the Emperor: and the King, impatient of the ill Usage and artificial Delays of *Rome*, took a shorter Way to his Divorce, and threw off all Subjection to the Pope. Yet in his Days he maintained Himself and Kingdoms in tolerable Peace and Quiet: The Court of *Rome* had Reason not to drive to the utmost Extremity; Popery still remained in its most essential Parts; a fair Inlet some time.

time or other to a Return of the Papal Power : It was doubtful also what Issue the New Queen might have ; and the next in Appearance was tied not only to Popery, but to the Pope also, upon the Plenitude of whose Power her own Legitimacy depended. When the King had a Son born, yet still there were the Casualties of Childhood to support their Hopes, and a Prospect of an Infancy in the Throne, which cou'd not but afford Opportunities of practising on the Kingdom for their own Advantage. In the Young King's Time the Reformation was pushed with Vigor ; but alas, his Days were few, and *Rome* had all his Time the Prospect of a Popish Successor, which did not only support her Hopes, but in some Measure abate her Fury. When Queen *Mary* came to the Throne, then was the Time to see with what Spirit Popery is to be restored in these Kingdoms : The Flames of Persecution were kindled in all Parts ; the Bishops, the Clergy, and the People fell promiscuously a Sacrifice to the enraged Deity of *Rome* : Nay, so far did the Fury of these Barbarians extend, that

that the helpless Infant, forced from the Mother's Womb by the Extremity of her Torture, was thrown into the Flames again, as guilty of the Parent's Heresy, and under the Sentence of the Holy Court, which had condemned the Mother, without excepting her Womb. It wou'd be endless to relate to you the fiery Tryals of that Time, when no Age, no Sex found Mercy; but Old and Young, Men and Women were led in Triumph to the Stake, and were forc'd to seal the Confession of their Faith with their dearest Blood; and yet at that Time there was a *Woman* in the Throne, in her self not Cruel, and by the Tenderness of her Sex inclined to Compassion; She was also obliged to her Country, which rescued her from a Rebellion, formed in the very Beginning of her Reign, and plac'd her on the Throne of her Ancestors in spite of Opposition: But neither the Tenderness of her Sex, nor her natural Compassion, nor the Sense of Gratitude, cou'd prevail against a Popish Confessor, who first misguided her Conscience, and then by her Conscience over-ruled all
the

the Sentiments of Nature and Humanity. If a Woman cou'd do all this; if one obliged by her Country cou'd be so unnatural in her Returns to it, what have we to expect from One, who, if ever he comes, will come with Anger and Resentment against his Country; who must be set on the Throne by the Treasure and Power of *Rome*, which must be repaid in the Blood of Hereticks; that is, in the Blood of the People of *England*? But to proceed.

The main Policy of this Reign was to secure such a Succession of Princes as might for ever dash the Hopes of the Reformation in *England*: and for this Purpose the wisest Step was taken, that Human Policy cou'd contrive: *Spain* was the only Kingdom of *Europe* not tainted with Heresy (as the Reformation is called); its King was Young, and Bigotted to the Superstition of *Rome*, and therefore chosen out as a proper Match for the Queen of *England*: and had that Marriage produced Heirs according to the Hopes of our Enemies, *England*, 'tis probable, had been at this time as deeply plunged in the Darkness of Popery, as
Spain

Spain itself; where Superstition and Idolatry appear in more ghastly Forms, than they do even at *Rome*, where the Court of Inquisition sits in the fullest Triumph, and scatters Death and Destruction throughout the Realm. But the Hope of Issue failing, together with the Queen's Life, the Glorious Princess *Elizabeth* ascended the Throne, and the Reformation began once more to breathe in *England*. In the Beginning of her Reign, Hopes were conceived by the Popish Faction, that She might Match with a Prince of their Communion, and their Darling *Philip* was prevailed on to offer himself: But the Queen was too Wise to Match with a Prince, where the Legitimacy of the Marriage must have proved the Illegitimacy of her Birth; since She cou'd have had her Sister's Husband only in virtue of that Power by which her Father had his Brother's Wife. After *Philip*, several Others were proposed; but these Hopes failing, the *Roman Catholics*, who had hitherto been permitted to join with the Establish'd Church, to keep the Way open to an easier Reconciliation, were by the Power of the Pope

D

entirely

entirely separated. In the Queen's Old Age, when the Thoughts of her Marrying were laid aside, and the Hopes of a Popish Successor in great Measure defeated by the Fate of the Queen of Scots, there was an Attempt from the same Quarter to set up a *Spanish* Prince for Successor, that they might obtain by Birth-right what they cou'd not obtain by Marriage; and a Book full of Learning was published by *Parsons* the Jesuit, to make out the *Infanta's* Title to these Crowns; so well did they understand, that nothing less than the greatest Power cou'd be sufficient to introduce the worst Religion. By all which Steps, through these several Reigns, it plainly appears, that the utmost Desire of the Court of *Rome*, is to have a Popish Prince on this Throne: they reckon their Work done if once they obtain this Point: Give them but a Popish Prince to their Heart, they'll soon instruct him what to do with Vows and Promises, and Coronation-Oaths; and in such a Case the People likewise wou'd be instructed to know their own Interest, when it was too late to help themselves.

When

When *James* the First came to the Crown, surrounded by an hopeful Issue of Protestant Princes, the Cause of Popery was at the last Gasp: They saw their Down-fal if this Family stood, in which there was a Prospect of a long Succession of Protestant Heirs: A desperate Case requires desperate Remedies; here was no room for Art and Management, and therefore Violence was now first used, and the horrid Plot of the *Fifth of November* was contrived, which had it took Effect, would have rid them not only of a Protestant King, but of their greatest Fear, the Protestant Heirs.

By what Methods they afterwards distressed the King, and laid the Foundation of that Ruin which broke out in his Son's Time, to the Destruction of this Church and Nation, and one of the best Princes it ever had, wou'd be tedious to relate. Nor need I say much of the succeeding Reigns which so nearly resemble the former, That from the Restoration to our present Gracious King, the Case seems to be much the same it was from the Reformation to

James the First. King *Charles* the Second had no Issue, and if he was not himself a Papist, his Successor was, in whose Time this Church and Nation were brought to the brink of Ruin: And tho' he had been saved from a Bill of Exclusion by the Interest and Loyalty of the Church, yet no sooner was he on the Throne, but he Imprisoned her Bishops, dispensed with her Laws, and broke down all the Fences that were raised for her Security; in which Confusion She had utterly Perished, had not the Providence of God rescued her by the Means of a Protestant Prince happily Allied to the Crown of *England* by Marriage and by Birth. In His and his Successor's Time, the Eyes of the Popish Faction were upon the Pretender to the Crown, and all their Hopes centered in him. As long as there was any Prospect of defeating the Protestant Succession, they kept themselves within Bounds, and were contented to work by Policy, and not by Force: But no sooner did they see a King of the Reformed Communion, with a numerous Issue mounted on the Throne, but they

they threw off the Mask ; and as they did in the like Case of *James I.* attempted directly his Destruction and Ruin. And will not all this teach us wherein our true Interest does consist? *Fas est & ab hoste doceri*: If we cannot judge for our selves, let us learn of our Enemies to know wherein to place our Security. The two greatest Efforts of Popery to bring Ruin upon this Church and Nation by Force and Violence, have been; One at this Time, the Other in *James the First's* Reign ; and their great Provocation was, to see a Succession of Protestant Princes like to be Establish'd among us. As this is their Fear, so is it our Security. And if we consider the Circumstances of Times past, the doubtful Condition we have often been in, when our Happiness has depended on one single Life, we shall have Reason to think that Providence has both wisely and mercifully provided for our Safety at this Time. When the Family of *James the First* was partly corrupted with Popery, and near being extinguished for want of Heirs, how
Pro-

Providentially did God preserve one Branch free from the Infection, from which the present Royal Family is descended? And yet, to come to that which is the Melancholy part of the Application, how insensible do we seem to be of this Blessing? What Rebellions, what Tumults and Riots have we seen in the short compass of this Reign; as if the People had forgot not only the Care of their King, but of their Country, their Religion, and Themselves: As if the Fears of Popery were all vain; as if Superstition and Idolatry, and the very Terrors of an Inquisition, were the meer Delusions of a sick Mind. These are the Blessings which some are contending for; these will be the Rewards of their Pious Undertaking to set up a Popish Prince over these Kingdoms.

'Tis an easier Matter to kindle the Fires of Popery and Persecution, than it will be to extinguish them. Shou'd the Wishes of Some take place, and a Popish Prince prevail over us; and shou'd he not be so good as they vainly expect he will, where will they

they go next for Protection? What Prince or Family in *Europe* is left, to which they may fly for Succour? The Protestant Religion has its last Support; if it fails now, there's no other Refuge; and shou'd it be once lost in *England*, it will dwindle everywhere else; Popery will over-run all like a Torrent, and we shall return to a worse Darkness, than that from which we came out. If therefore we have any Sense of Loyalty to our present Gracious King; if we have not quite forgot that Obedience upon which we have so long valued our selves; if we have any Concern for our Religion, and the Welfare of our Souls, which depends on it; if we have any natural Affection for our Country, our Friends, our Families, or our Selves; let us shew it by a cheerful and steady Obedience to the Prince whom God has set over us. All these Motives plead not so much for Him as for Our selves: For if ever Obedience to their Prince was the True Interest of a People, now is the Time it is so.

The

The Second Observation I made to you, was, That notwithstanding the hopeless Prospect of Human Affairs, the Text affords Ground of Dependance on God.

In this Part of our Case, the Application, I bless God, is made to my Hands. His Care over us has already appeared, and we are like to be Saved whether we desire it or no.

Let us then raise our Hearts to a just Sense of our Deliverance, that we may unfeignedly Adore his Holy Name for all his Mercies ; And let us strive together to promote his Glory by a constant and steadfast Adherence to the Church establish'd, by a dutiful and ready Submission to our Prince, and by Love and Charity one among another.

F I N I S.

