Sherlock Dr.

The Bishop of *BANGOR*'s

SERMON

Preached before the

House of LORDS,

On *January* 30. 1733.

(6)

Die Jovis 31°. *Januarii*, 1733.

ORder'd by the Lords Spiritual and Temporal in Parliament aſſembled, That the Thanks of this Houſe be, and are hereby, given to the Lord Biſhop of *Bangor*, for his Sermon preached before this Houſe yeſterday at the Abbey-Church, *Weſtminſter*; and that he be deſir'd to cauſe the ſame to be printed and publiſhed.

W. COWPER, *Cler' Parliamentor'*

A

SERMON

Preached before the

House of LORDS,

IN THE

Abbey-Church at *Westminster*,

Upon WEDNESDAY, *January* 30. 1733.

Being the Day appointed to be kept as the Day of the Martyrdom of

King *CHARLES* the First.

By the Right Reverend

THOMAS Lord Bishop of *Bangor*.

LONDON:

Printed for J. PEMBERTON, at the *Golden Buck* against St. *Dunstan*'s Church in *Fleetstreet*. 1734.

[redacted]

MARK III. 24.

If a Kingdom be divided against itself, that Kingdom cannot stand.

THO' these Words are read in the Gospel, yet they have not their Authority merely from thence; but for the Truth of the Observation contained in them, there lies an Appeal to common Sense and Experience. Our Saviour, indeed, by using this Maxim, has approved it; and he cou'd not appeal to the Judgment of all Men in this Case, without at the same time declaring his own.

As Obſervations of this Kind depend on a great Number of Facts; ſo are there in the preſent Caſe a great Number to ſupport it. The many Kingdoms and Countries weaken'd or ruin'd by inteſtine Diviſions, are ſo many Proofs upon Record of the Truth of this Aſſertion. And did we of this Country want to have this Truth cleared by ſuch Inſtances, it wou'd be but reaſonable to produce the Proofs. But we have Examples of our own Growth, and ſtand in need of no Aſſiſtance from foreign Hiſtory. This Iſland has often changed its Inhabitants; but the New ones never got Poſſeſſion, till the Old ones made way for them, by their mutual Hatred and Animoſities; and the Nation has, under very unpromiſing Circumſtances, maintained itſelf againſt foreign Enemies, whenever it was ſo happy as to preſerve Peace and Tranquillity at Home.

The late unhappy Times of *Charles* the Firſt were attended with this, almoſt peculiar, Felicity, That no foreign Nation was at Leiſure to take Advantage of our Diviſions. *Europe* was in Arms; and the great

Powers too much in Awe of each other, for any one to conceive Hopes of Succeſs, had his Ambition inclined him to lay hold of the Opportunities, which our Diſtractions offered. But tho' there was no Enemy to ruin us, yet ruined we were. Such is the Malignity of inteſtine Diviſion!

When national Quarrels grow extreme, and appear in Arms, it is eaſy to foreſee the ſad Conſequences; and the coldeſt Imagination may be able to paint to itſelf the Miſeries that muſt follow. And whoever looks back upon the many Years of Diſtreſs, under which this Country laboured in the late Times; let him view them with impartial, or with partial Eye; will ſee enough to convince his Judgment, how fatal a thing it is, for a Kingdom to be divided againſt itſelf. It will therefore be of little Uſe to enlarge on this Part of the Argument; and I the more willingly paſs it over, as it will ſave you and me the Pain of viewing various Scenes of Woe, which that Time, fruitful in Miſery, would preſent before us.

But there are other Evils, leſs diſcernible, which ſpring from the ſame bitter Root, and

and naturally prepare the Way for the greater Mischiefs to follow after: They are the first Symptoms of publick Confusion, and as they influence greatly the Virtue and Morality of a Nation, they are in a more especial manner the Preacher's Care.

National Divisions are sometimes founded in material Differences, such as affect the Well-being and Constitution of a Government; and sometimes owe their Rise to Accidents, and Trifles unworthy of the Concern of the Publick. In this respect therefore every Case must stand on its own Bottom, and is subject to no general Observation. But all Divisions, how different soever in their Commencement, grow in their Progress to be so much alike; partly from the common Depravity of Men, who have not Virtue enough to act honestly in an honest Cause; partly from the Cunning of designing Men, who seldom want the Art to direct the publick Dispute to the Service of their private Views; that there are evil Effects, which may be generally ascribed to all Divisions, as the Fruit which they naturally produce.

1. The Zeal and Warmth, which attend publick Quarrels, are apt to get Possession of Men's Minds and Affections so far, as to render them in great measure unable to form a right Judgment of Things and Persons.

Without a right Judgment in these respects, 'tis impossible for Men to be of any Service to their Country. For a Foundation for publick Good can never be laid in a wrong Judgment of Things and Persons. And yet, when Contentions run high, so hard is it, even for the coolest Heads, to form right Judgments, that it is hardly possible for them to get right Information in any thing: The very Language of the Country is perverted by the Zeal of Parties; Honour and Honesty are Words which lose their natural Meaning, and become merely relative to the Notions of him who uses them; and when a Person is represented to us under these fair and engaging Characters, nothing can be certainly concluded, but that the Man so highly praised, and his Orator, are both of a Side.

With as little Justice are Terms of Reproach dealt about, tho' commonly with a

more liberal Hand, as the Reſentments of Anger and Contempt are uſually keener and more active, than thoſe of Love and Eſteem. Men of Diſcernment on all Sides ſee the Folly and Iniquity of this Practice, yet they carry on the Work, without giving Credit to themſelves, for the ſake of the Multitude, who are greatly influenced, and often prepared for Miſchief by theſe Devices. If we look into the large Liſt of Malignants, Delinquents, and Perſons ſuſpected, or, perhaps without Suſpicion, charged as Papiſts, in the late Times, we ſhall find among them ſome of the wiſeſt and beſt of the Nation; who, could they have had the Influence in publick Affairs, which their Worth and Merit entitled them to, would have ſaved both their King and their Country from Oppreſſion. But theſe Men were made uſeleſs: And in like Circumſtances the beſt Men will always be ſo; for it muſt ever be their Choice rather to ſink under ſuch Artifices, than to thrive by the Uſe of them; and the Times leave them no other Choice.

As it is with Perſons, ſo it is with Things. To ſee how obſtinately and perverſely Men

approve or disapprove almost every thing by the vitiated Taste of Party, one wou'd think that Truth and Reason had left the World, or that Men were universally fallen blind. But neither have Truth and Reason left the World, nor are Men, otherwise than wilfully, blind. But when the Appeal is made, as in popular Cases it is to the Multitude, the Leaders find it much easier to direct their Passions, than their Understandings. And what Reason is there to expect, that Men shou'd take the Direction of their own Eyes, when they refer themselves to the Opinion and Approbation of those, who have none?

This blind Attachment to Things and Persons tends gradually to destroy the very Notions of Right and Wrong, and to render Virtue and common Honesty of little or no Significancy in publick Affairs. The lower Part of the World soon grows to be insensible of the Difference; and by an Habit of following a false Rule of judging, they become incapable of making use of the true one. And when designing Men observe, that by doing right they cannot please their Adversaries, by doing wrong they cannot

offend their Friends, they will ſoon diſregard a Diſtinction, of ſo little Uſe either to their Intereſt or Reputation. And hence proceeds that Hardneſs of Mind, which no Reaſon, no Conviction can ſubdue.

How fatal an Influence this muſt have upon the Virtue and Morality of any People, will appear by following this Evil a few Steps further into ſome of its natural and obvious Conſequences.

2. One great Guard to Virtue, and placed in the Minds of Men by the Hand that formed them, is the Senſe of Shame when we do ill: Of the ſame Kind, and a Twin of the ſame Birth, is the Pleaſure ariſing from the Praiſe of having done well. When Men thro' the Corruptneſs of their own Hearts, get rid of theſe natural Impreſſions they are, in the Opinion of the World, profligate and abandoned. Of this kind the Inſtances are but few. But then to make theſe natural Paſſions of any Service to us they muſt be kept true to their proper Objects, Good and Evil; and whenever the Judgment is ſo corrupted as to loſe ſight of this Difference, the Love of Praiſe, and the

Fea

Fear of Shame will become not merely uſeleſs, but miſchievous and deſtructive. And this muſt be the Caſe, whenever a falſe Standard of Reputation is ſet up. And when a Nation or Kingdom is divided, Honour and Reputation will be dealt out by a falſe Meaſure, and fall to their Share, who are beſt able, or moſt forward to ſerve and promote the Meaſures of the intemperate Zeal, which poſſeſſes the one or the other Part of the Diviſion. Thus true Honour and Virtue are robbed of their natural Forces; and the Senſe of Shame and of Praiſe are ſeduced into the Service of a Faction; and ſo far perverted, as oftentimes to prove Motives to Actions baſe and diſhonourable.

3. When Praiſe and Reproaches are diſtributed with ſo little Juſtice, it has another very ill Effect in hardening Men againſt Reproach even when they deſerve it moſt. Reproach, when it falls indiſcriminately on the beſt and the worſt, loſes its proper Effect; and bad Men will take Advantage of the ill Judgment of the World in abuſing the beſt, to deſpiſe all Cenſure, how juſtly ſoever paſſed on themſelves. This will by degrees make Men inſenſible of the Pleaſure of

doing brave and generous Actions for the Good of their Country; they will grow ſteeled and obdurate in their Minds, and with a profligate Contempt of the Opinion of the World, enter calmly and without Remorſe into any Miſchief, to which Intereſt, Revenge, or any other mean Paſſion ſhall invite them.

4. It is a farther Aggravation of this Evil, to conſider, that this infamous Conduct ſeldom fails of being ſucceſsful. When the Malignity of inteſtine Diviſion is far ſpread, it becomes a Shelter for all Iniquity. Party Zeal uſurps the Place of Chriſtian Charity, and covers a Multitude of Sins. And when once Men find that there is ſo ſhort a Way to Credit and Eſteem, they will be tempted through Lazineſs, and a natural Depravity, which will be ever ready to lay hold on ſuch Encouragement, to decline the honourable and laborious Methods of riſing to Reputation in the World, and to truſt their Hopes and their Fortunes to the Merit of their Zeal; which Hopes ſeldom fail them. For,

5. As Credit and Reputation, the natural Rewards of Virtue, are perverted and miſapplied by the blind Spirit of Diviſion:

So

So are the Rewards which the Publick has provided and destin'd to the Encouragement of true Merit, diverted into a wrong Channel: The worthiest are often driven into Obscurity, and others called into Employments and Preferments, in which they can do themselves no Honour, their Country no Service.

There is not a Place in Church or State of so mean a Consideration, but that the Publick has an Interest in having it supplied by a proper, and, in proportion to the Duty of the Office, an able Man. When this is the Case, the Work of Government is carried on regularly and steadily, and the Influences of it are duly communicated, and felt in every Part. As the Blood, which moves from the Heart, cherishes and warms the extreme Parts of the Body, as long as the little Vessels which convey it are in due Order: But if these small Channels are obstructed, or lose their proper Tone, Coldness and Numbness will ensue, and sometimes greater Evils, not to be born, nor to be cured but by the Loss of a Limb.

These are the Steps by which Division corrupts the Manners and Morality of a Nation.

tion. And what Hopes are there of ſeeing a People grow great and conſiderable, who have loſt not only the Senſe of Virtue, but even the Senſe of Shame; who call Evil Good, and Good Evil; and are prepared to ſacrifice their Reaſon, their true Intereſt, the Peace and Proſperity of their Country, to their own and their Leaders Reſentments? Can it be expected that Men ſhould form themſelves by a virtuous and laborious Courſe of Life for the Service of a Country, where real Worth and Merit are ſo far out of Conſideration, that the Affections and Regards of the People are tied, like the Favour of the *Roman Circus*, to the Colour of the Coat which diſtinguiſhes their Faction.

Theſe general Obſervations, which I have laid before you, might be juſtified by numberleſs Inſtances, drawn from the Hiſtory of the late Times: But perhaps they may weigh more ſtanding ſingle by themſelves, than being coupled with Facts, in which the Paſſions of the preſent Age are not unconcerned. And ſufficient they are of themſelves to warn all honeſt Men how they begin or foment the Diviſions of their Country.

But

But yet, to do Justice to my Subject, and the solemn Occasion of this Day, it is necessary to take one Step into the History of former Times, and to view the Works of Division in its utmost Rage.

I am sensible how difficult it is to speak of any thing relating to that unhappy Time which this Day calls to mind; and how hardly Truth can be born on any Side: Yet shall not this discourage me from bearing my Testimony against the unnatural and barbarous Treason of this Day, and the Acts of Violence which prepared the Way for it: A Treason long since condemned by the publick Voice of the Nation, in the most solemn Acts of Church and State.

I shall go on therefore to illustrate my Subject by some Examples, which the History of the late Times affords, and which will reach to the full Extent of the Observation of my Text, that *a Kingdom divided against itself cannot stand.*

To put a Stop to Innovations, to correct the Errors or Abuses in Government, to redress the Grievances of the People by the known Rules of Parliament, is the true and

ancient Method of preſerving the Conſtitution, and tranſmitting it ſafe with all its Advantages to Poſterity. But when this wholſome Phyſick came to be adminiſter'd, as at length it did, by the Spirit of Faction and Diviſion, it was ſo intemperately given, that the Remedy inflamed the Diſtemper; and the unhappy Conteſt, which began about the Rights of the King, and the Liberties of the People, ended fatally in the Deſtruction of both.

The Conteſt about Civil Rights was render'd exceeding hot and fierce, by having all the Diſputes and Quarrels in Religious Matters, under which the Nation had long ſuffered, incorporated with it. By this means Conſcience was called in to animate and inflame the popular Reſentments. The Effect was ſoon felt: The Church of *England*, which had long been the Glory and the Bulwark of the Reformation, fell the firſt Sacrifice; and many who had ſerved long and faithfully at her Altars, were driven out to ſeek their Bread in deſolate Places. What came in the room of the Church ſo deſtroy'd, Time would fail me ſhould I pretend to recount;

count; so many and so various were the Forms of Religion, which arose out of the Imaginations of Men set free from Government.

The Bishops of those Days were generally inclined to save and support the Crown. The Consequence drawn from thence was, that Episcopacy itself was an Usurpation. My Meaning is not, that this Argument was ever used in the Form of Logick, to convince any Man's Judgment; but it influenced the Affections of Thousands, and prevailed so far as to exclude the Bishops, not only from this House, where they had sat from the earliest Foundation of the Monarchy; but from their Churches also, where they had been received and reverenced as Rulers and Governors, for as many Ages as can be counted from the Days of the Apostles.

But why do I mention the Exclusion of the Bishops from the House of Lords, when so much more fatal a Blow was given to the Liberties and Constitution of *England*, by declaring the House of Lords itself to be useless, and excluding the Peerage from a

Share in the Legiſlature; a Right derived to them thro' a long Series of Anceſtors, from Time immemorial.

The Nobility were not free from the Infection of thoſe Times; and yet, to their Honour be it remember'd, That the execrable Fact of this Day cou'd not be carried into Execution, ſo long as the Peerage of *England* had any Influence in the Government. But when once they were removed, and this laſt Support of the ſinking Crown taken away, the Crown, and the Head that wore it, fell a Victim to the Rage of deſperate and mercileſs Men.

It is ſaid; and the Partiality I have for the Honour of my Country makes me willingly repeat it; That few, very few in Compariſon, were wicked enough, and bold enough to dip their Hands in Royal Blood. But then; how fatal to Kingdoms is the Spirit of Faction and Diviſion, which cou'd in the Courſe of a few Years throw all the Powers of the Kingdom into the Hands of a few deſperate Men; and enable them to trample under foot the Crowns and the Heads of Princes, the Rights and Honours

of

of the antient Nobility, the Liberties and Properties of a free People, and to tear up the very Foundations of our once happy and envied Constitution!

Cou'd these Acts of Violence, and the Causes which produced them, be suffered to lye quiet in History, as so many Marks to point out to us the Rocks and Shelves on which our Fathers made Shipwreck, we their Sons might be the wiser and the better for their Calamities. But if we permit their Passions and Resentments to descend on us; if we keep the old Quarrels alive by mutual Reproaches and Invectives, what else are we doing, but nursing up the Embers of that Fire which once consumed these Kingdoms, and which may again burst out into a destroying Flame? But I forbear; and will forebode no Evil to my Country.

The Application of what has been said is so natural and obvious, that were it pardonable to omit it on this Occasion, I shou'd hardly mention it.

There is no Pleasure in viewing the Follies and Distractions of former Times; nor is there any Advantage, unless it is in order to

to grow better and wiſer by the Examples which Hiſtory ſets before us. In the preſent Caſe we have the Experience, which coſt the Nation dear, to warn both Rulers and Subjects, how carefully they ſhou'd avoid all Occaſions of Diviſion. The true Way to do it, is for each Side to maintain its own Rights, without encroaching on thoſe of the other: for the Conſtitution muſt ſuffer, whenever the Rights of the Crown, or the Liberties of the People are invaded. And tho' every *Briton* is to be commended if he is fond, and may be indulged, when he is overfond (if ſuch a Caſe can be) of the Liberties of his Country; yet he ought always to remember, that as the People have their Liberties, ſo the King has his Rights, which are derived from the ſame Conſtitution, and the ſame Law, under which the People claim their Liberties: And indeed, the People have an Intereſt and Inheritance in the Rights of the Crown, which are ſo many Truſts lodged in the Hands of the Prince for the Defence and Protection of the People, and to en-

able him the better to carry on the neceſſary Works of Government.

To conclude: As we have a Prince on the Throne, under whoſe Government, tho' ſome have complained, yet none have ſuffered, in the leaſt of their Rights, by any Act of Power; who has ſhewn himſelf not only careful, but even jealous for the Liberties of his People: Let us in Return yield him that Share in our Hearts and Affections which is ſo juſtly due to him; and is a Recompenſe, the eaſieſt for good Subjects to pay, and yet the moſt valuable that a good Prince can receive.

F I N I S.

BOOKS *Printed for* J. Pemberton.

THE Use and Intent of Prophecy in the several Ages of the World, in six Discourses, delivered at the *Temple* Church in *April* and *May* 1724. Published at the Desire of the Masters of the Bench of the two Honourable Societies. To which are added Four Dissertations: I. The Authority of the Second Epistle of St. *Peter*. II. The Sense of the Antients before Christ upon the Circumstances and Consequences of the Fall. III. The Blessing of *Judah*, Gen. xlix. IV. Christ's Entry into *Jerusalem*. The third Edition corrected. Price 4*s*. 6*d*.

2. A Sermon preach'd before the Sons of the Clergy at St. *Paul*'s, *December* 5. 1710.

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

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

5. A Sermon preach'd at the *Temple*-Church, *Nov.* 20. 1715.

6. A Sermon preach'd before the Society for the Propagation of the Gospel in Foreign Parts at St. *Mary-le-Bow*, *Febr.* 17. 1715.

7. A Sermon preach'd before the Honourable House of Commons at St. *Margaret*'s *Westminst*. *June* 7. 1716.

8. A Sermon preach'd before the Right Honourable the Lord-Mayor, *&c.* at St. *Bridget*'s Church on *Tuesday* in *Easter* Week, *April* 23. 1717.

9. A Sermon preach'd at St. *Sepulchre*'s Church, *May* 21. 1719. being *Thursday* in *Whitsun*-Week, at the Anniversary Meeting of the Children educated in the Charity-Schools in and about the Cities of *London* and *Westminster*.

10. A Sermon preach'd before the Right Honourable the Lord-Mayor, *&c.* at St. *Bridget*'s Church on *Easter-Monday*, *April* 22. 1728.

All written by the Right Reverend Father in God,
Thomas *Lord Bishop of* Bangor.

Dr. *FELTON*'s

SERMON

BEFORE THE

House of Commons,

JAN. 30. 1733-4.

[Price Six Pence.]

BOOKS Printed for J. Pemberton.

THE Use and Intent of Prophecy in the several Ages of the World, in six Discourses, delivered at the *Temple* Church in *April* and *May* 1724. Published at the Desire of the Masters of the Bench of the two Honourable Societies. To which are added Four Dissertations: I. The Authority of the Second Epistle of St. *Peter*. II. The Sense of the Antients before Christ upon the Circumstances and Consequences of the Fall. III. The Blessing of *Judah*, Gen. xlix. IV. Christ's Entry into *Jerusalem*. The third Edition corrected. Price 4*s*. 6*d*.

2. A Sermon preach'd before the Sons of the Clergy at St. *Paul*'s, *December* 5. 1710.

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

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

5. A Sermon preach'd at the *Temple*-Church, *Nov.* 20. 1715.

6. A Sermon preach'd before the Society for the Propagation of the Gospel in Foreign Parts at St. *Mary-le-Bow*, *Febr.* 17. 1715.

7. A Sermon preach'd before the Honourable House of Commons at St. *Margaret*'s *Westminst*. *June* 7. 1716.

8. A Sermon preach'd before the Right Honourable the Lord-Mayor, *&c.* at St. *Bridget*'s Church on *Tuesday* in *Easter* Week, *April* 23. 1717.

9. A Sermon preach'd at St. *Sepulchre*'s Church, *May* 21. 1719. being *Thursday* in *Whitsun*-Week, at the Anniversary Meeting of the Children educated in the Charity-Schools in and about the Cities of *London* and *Westminster*.

10. A Sermon preach'd before the Right Honourable the Lord-Mayor, *&c.* at St. *Bridget*'s Church on *Easter-Monday*, *April* 22. 1728.

All written by the Right Reverend Father in God,
Thomas *Lord Bishop of* Bangor.

the Circum-

Blessing of *Judah*, Gen. xlix. IV. Christ's Entry into *Jerusalem*. The third Edition corrected. Price 4s. 6d.

2. A Sermon preach'd before the Sons of the Clergy at St. *Paul's*, *December* 5. 1710.

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

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

5. A Sermon preach'd at the *Temple*-Church, *Nov.* 20. 1715.

6. A Sermon preach'd before the Society for the Propagation of the Gospel in Foreign Parts at St. *Mary-le-Bow*, *Febr.* 17. 1715.

7. A Sermon preach'd before the Honourable House of Commons at St. *Margaret's Westminst. June* 7. 1716.

8. A Sermon preach'd before the Right Honourable