

A sermon preached in the Cathedral Church of Sarum before the Visitor, President and other encouragers of the [Salisbury] General Infirmary on their first anniversary, Thursday, September 17, 1767 / [Thomas Greene] ; to which is added the prayer, pronounced by the Rev. Dr. Dodwell, on laying the foundation stone.

Contributors

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Cathedral Church of Sarum.
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S E R M O N,

P R E A C H E D

In the Cathedral Church of SARUM,

BEFORE THE

VISITOR, PRESIDENT, GOVERNORS, and other
ENCOURAGERS

OF THE

GENERAL INFIRMARY,

ON THEIR

FIRST ANNIVERSARY,

THURSDAY, September 17, 1767.

By THOMAS GREENE, D. D.

DEAN of SARUM.

To which is added,

The PRAYER, pronounced by the Rev.
Dr. DODWELL, on laying the Foundation-Stone.

SALISBURY:

Printed by B. COLLINS, on the New Canal; and sold by JAMES FLETCHER, in St. Paul's Church-Yard, London, for the Benefit of the Charity. MDCCLXVII.

[PRICE SIX-PENCE.]

SALISBURY INFIRMARY, Sep. 17, 1767.

Resolved, *Nemine Contradicente*,

THAT the Thanks of this Anniversary Meeting be given to the Rev. the DEAN of SALISBURY, for the Sermon this Day preached by him, at the Request of the Society; and that he be desired to deliver a Copy of the same to the Secretary, in order that 500 of them may be printed.

R A D N O R, President.

By Order of the Governors,

JOHN TURNER, Secretary.



T O

THE RIGHT HONOURABLE THE EARL OF
PEMBROKE, VISITOR,

THE RIGHT HONOURABLE THE EARL OF
RADNOR, PRESIDENT,

AND THE REST OF THE NOBILITY AND
GENTRY, GOVERNORS OF THIS INFIRMARY,

THIS SERMON, PREACHED AND PUBLISHED AT THEIR
REQUEST, IS, WITH ALL DUE RESPECT, INSCRIBED,

BY THEIR

VERY FAITHFUL

AND OBEDIENT SERVANT,

T. GREENE.

T O

THE RIGHT HONOURABLE THE EARL OF

PERMONT, VISITOR,

THE RIGHT HONOURABLE THE EARL OF

RADNOR, PRESIDENT,

AND THE REST OF THE NOBILITY AND

CENTRY, GOVERNORS OF THIS INFIRMARY,

THIS SERMON, PREACHED AND PUBLISHED AT THEIR

REQUEST, IS, WITH ALL DUE RESPECT, INSCRIBED,

BY THEIR

VERY FAITHFUL

AND OBEDIENT SERVANT,

T. GREENE

A SERMON, &c.

I CHRONICLES xxix Chap. Verse 14.

Who am I, and what are my People, that we should be able to offer so willingly after this Sort? For all Things come of thee, and of thine own have we given thee.

THESE Words contain the devout Reflections of King David upon a very joyful and solemn Occasion. The People of Israel, encouraged by the Example and Intreaties of David, had contributed most willingly and liberally to the great Work of building a Temple to the Honour and Glory of that God, who had done so great Things for them.

AN Occasion, which, if Pride and Vain-Glory could ever become so imperfect a Creature as Man is, might have justified David in the fullest Indulgence of them — But far different was his Behaviour upon it — We do not see him venting his Joy in impious Boastings, like the proud Nebuchadnezzar, upon the Review of the Wealth and Power of his Kingdom, but in a devout and humble Reflection upon his *own*, and his *Peoples* absolute Dependance upon *Him*, of whom all Things come; and from this Reflection drawing this just and natural Conclusion — *Of thine own have we given thee — But who am I, and what are my People, that we should be able to offer so willingly after this Sort? For all Things come of thee, and of thine own have we given thee —* Which Words, at the same Time that they set forth a most amiable Picture of Humility and Gratitude in King David, do likewise convey to us a most useful Lesson of Instruction not unsuitable to the present Occasion, teaching us

IN the first Place, to guard against Self-Sufficiency and Confidence in our Riches, and to
look

look up to *Him*, upon whose Bounty and Goodness we depend wholly for the Enjoyment and Preservation of them; and suggesting likewise to us the best and most powerful Motive to employ our Wealth in such a Manner, as will be most acceptable to God, and most conducive to the Honour and Glory of his Name.

First, WE are taught to guard against Self-Sufficiency and Confidence in our Wealth, and to look up to *Him*, upon whom alone we depend for the Enjoyment and Preservation of it.

IT is a Reflection that does no great Honour to the Human Heart, and yet it is too obvious to escape our Notice, that instead of feeling a more lively Sense of Gratitude in Proportion to the Blessings we receive, they insensibly lessen in our Estimation, and we grow forgetful of the Hand which gave them. Nay, that even at the very Time we are enjoying the more distinguished Marks of God's Favours, we are usually least disposed to pay the becoming Tribute of a thankful Heart.—There is indeed something in a constant Flow of Riches

and Prosperity, which is too apt to lead us into an irreligious Confidence in them, into a vain Presumption of our own Skill and Prudence in acquiring them, and a fond Conceit of our Power and Ability to preserve them.—It is upon this Account that Riches are so severely spoken against in Scripture—not that the meer Possession of Riches has in itself any Thing bad or criminal, but as it is too commonly attended with a vain Confidence in them, and a Disregard to the Giver of them.—It is against this Corruption of Mind, that the severe Sentence pronounced by our Saviour against rich Men is levelled—*How hardly shall a rich Man enter into the Kingdom of God!* Which he afterwards explains and softens by confining this Reflection to such only as *trust* in their Riches.—And it is to guard against this fatal Abuse of Riches, that the Rules and Commands are so frequently urged, both in the Old and New Testament—Thus, when Moses had described to the Israelites the Wealth and Plenty of that good Land, whither the Lord God would bring them, he does not intimate any Sin they would be guilty of in the Use and Enjoyment of

of the good Things they would find there, but only warns them against an irreligious Confidence in them.—To the same Purpose is the Direction of St. Paul to Timothy, *that he should charge them, who are rich in this World, that they be not high-minded, nor trust in uncertain Riches, but in the living God, who giveth us all Things richly to enjoy.*—And in the Example of King David, now before us, we have these Rules enforced and illustrated by his own Practice, upon an Occasion, not unlike that of the present Solemnity, when we are met together to congratulate with each other upon the flourishing State of an excellent Institution, lately founded in this Neighbourhood, upon the God-like Principles of Compassion and Benevolence;—to do Honour to the Governors, Guardians, Benefactors, and Subscribers, by whose pious Care and Fidelity it is maintained and conducted;—to implore God's Blessing upon this good Work, and Labour of Christian Love;—and to exhort and encourage each other in the Support and Increase of it—An Institution, the acknowledged Merit and extensive Use of which will plead more strongly in
its

its own Behalf, and recommend it more powerfully to your Protection than any Thing I can offer in its Favour.

WHAT an Idea does the View of so many great and useful public Charities, founded in this Kingdom, and supported by free and voluntary Contribution, give us of the Wealth and Prosperity of our Country ! and how pleasing a Sensation must it raise in every good and benevolent Heart, to see the Zeal, the Willingness, and Liberality of the Governors, Guardians, Benefactors and Subscribers, in providing for almost every Species of Distress and Calamity incident to their Fellow-Creatures ! And upon this View, what more natural or becoming Reflection can offer than that, which suggested itself to King David, on a like Occasion ?

WHAT are this People, that they should be *able* to offer so willingly and liberally after this Sort ? — Whence all this Wealth, this Power, and Ability but from *Him from whom alone come Riches and Honour, who reigneth over all, and in whose Hands alone it is to make great, and give*
Strength

Strength to all? — To his good Providence is owing every Blessing and Advantage, whether natural, civil, or religious, which we enjoy — Whence the Mildness and general Fruitfulness of our Climate, but from *Him, in whose Hands are all the Corners of the Earth?* *The Sea too is his, and he hath made it* not only a Defence against the Injuries and Encroachments of our Neighbours, but a Channel thro' which Riches and Plenty are poured in upon us from every Quarter of the World.

To his watchful Care over us is owing the secure and quiet Enjoyment of our own Possessions; the Protection of the best and mildest Laws, administered with the most impartial Justice, under the Government of a Prince, who, as well as his Royal Ancestors, has always made these Laws the Rule of all his Actions — To what but God's good Providence is it owing that we enjoy the clear Light of the Gospel, unclouded by the Darkeness of Ignorance and Superstition?

BUT besides these Reflections upon the public Blessings we enjoy as a People, we are led likewise

wife by the Words of the Text (*who am I*) to reflect every one upon his own Situation and Circumstances as an Individual——The distressed and miserable Objects, which have already been relieved by this infant Charity, and the Numbers which have annually been so by the many other Charities established in this Kingdom, set before us indeed a very pleasing Picture of the *Willingness*, as well as *Ability*, of this Country, to support and promote these excellent Foundations——But what Heart is not affected at the same Time with those Scenes of Misery, which they exhibit to our View?——They shew indeed that Thousands are made happy by being restored to Ease and Health —— But how melancholy is the Reflection, that Human Nature is exposed to such Variety of Wretchedness, and that there is no Sorrow in all this Train of Sicknes and Calamity, under which we see so many suffer, but what we are all liable to, and which may be the unhappy Lot and Portion of us all?——While we see *a Thousand falling besides us, and ten Thousand at our Right-Hand*, let us ask ourselves; what are we, *that none of these Evils should happen to us, nor any of these Plagues come nigh our Dwelling?*

Dwelling? — We, who To-day are in full Enjoyment of Health and Strength, may, without God's gracious Aid and Protection, by To-morrow's Dawn be laid upon the Bed of Sickneſs, feeble and fore-smitten, and in Want of every Help and Comfort, which by theſe charitable Societies, are provided for the Sufferings of our Fellow-Creatures — We, who are now bleſſed with the Uſe of our Limbs and bodily Organs, may, *if his Angels keep not Charge over us*, be reduced by ten Thouſand Accidents to the wretched Condition of the Impotent, Maimed, and Withered, that daily ſue for Admittance within your hofpitable Walls — Tho' we may be exempted by the preſent Eaſe and Affluence of our Circumſtances from many of the Evils, which the Laborious and Neceſſitous are more liable to, yet let us conſider to whom we are indebted for this Exemption, and *who it is that thus maketh us to differ from another* — He, who is now cloathed in Purple and fine Linen, and fareth ſumptuouſly every Day, might, if Heaven had not been particularly indulgent to him, have been laid at the rich Man's Door, *deſiring to be*

C *fed*

fed with the Crumbs that fall from his Table.
 They, who are this Day so generously employed in the Care and Government of this excellent Charity, might, if Heaven had not furnished them with other Means of Comfort and Assistance, been now suing to this, as their only Hope and Relief under their pressing Necessities.
 —Or, happy as we may be, and ought to think ourselves in our present Exemption from such Circumstances, yet, who can secure to himself one Day's Continuance of it?—Who can tell what a Day may bring forth, or how sad a Change To-morrow's Sun may behold from this Day's flourishing Estate?

SUCH devout and humble Reflections upon our absolute Dependance upon God for every Blessing we enjoy, cannot fail of raising even in the coldest Heart a lively Sense of Gratitude to him, from whence will naturally flow an earnest Desire of making the best Returns we can for all his Mercies, and an hearty Endeavour to employ his Favours in such a Manner, as will be most pleasing to him, and most conducive to the Honour and Glory of his Name.

But

But what Returns can such poor and dependant Creatures as we are, make to the great Lord and Proprietor of the Universe?—*Can we be any Ways profitable unto God, or at all contribute to his Honour and Glory? What House shall we build for him, who filleth Heaven and Earth? Will the Lord be pleased with Thousands of Rams, or ten Thousand Rivers of Oil?—No—He hath shewed thee, O Man what is good, and what doth the Lord thy God require of thee in Return for all the Blessings thou enjoyest, but willingly for his Sake to bestow some Part of them in the Support, Relief, and Comfort of thy Fellow-Creatures?—And this leads me to the*

Second THING, I proposed to consider, viz. the Motive suggested in the Text to employ our Wealth in such a Manner as will be most acceptable to God, and most conducive to the Honour and Glory of his Name.

NATURE, Reason, and Experience, all furnish us with powerful Motives to Charity and Compassion; but we then act upon the noblest and most exalted of all Motives, when we perform our Acts

of Charity out of a Sense of Gratitude to God, producing in us an earnest Desire of Conformity to his Example, and Obedience to his Will and Commandments——This it is that gives Worth and Excellence to them, and constitutes them truly religious Actions——We are told in Scripture *that in the Likeness of himself did God create Man*——In what then, may we ask, can this Likeness consist?——Not in Wisdom and Knowledge——Not in Glory and Honour——Not in Might and Power——In what then can we resemble him, but in his Benevolence and Mercy?——And very remarkable it is to this Purpose, that our Saviour in his Sermon on the Mount (as recited by St. Matthew) commands us *to be perfect as our Heavenly Father is perfect*; which in the Parallel Place of St. Luke is rendered, *Be ye merciful as your Father also is merciful*——Herein shewing that all the Perfections, we are capable of imitating God in here, are his Mercy and Goodness.——Here, indeed, we may imitate the most glorious of Beings, and this in his most lovely and adorable Attributes——Here is Scope for the most boundless Ambition, to be continually

tinually resembling *Him*, who is the Fountain and Sum of all Perfection—We may by our tender Care and Assistance like God, *be a Helper to the Friendless, and a Father to the Fatherless—We may satisfy the Empty, and fill the Hungry Soul with our Goodness—We may help the Poor out of their Misery, by comforting those that are broken in Heart and giving them Medicines to heal their Sickness—*In the Scheme of Charity now before us, there is Opportunity afforded for every one, according to his Abilities, to be instrumental in promoting some of these Godlike Acts of Mercy and Benevolence—Every Individual, by lending his Assistance, and throwing in even his *Mite* to this publick Stock, may, like the Universal Parent, be the Author of Ease, Health, and Comfort to those about him—Can any Thing in the World give a quicker Relish to our own Health and Prosperity?—Can any Thing afford more solid Comfort to us in Sickness, Sorrow, and Adversity, than to be able to apply to ourselves the Reflection of holy Job—*When the Ear heard me, then it blessed me; and when the Eye saw me, it gave witness unto me, because I delivered*

delivered the Poor that cried, and the Fatherless and him that had none to help; the Blessing of him that was ready to perish came upon me, and I caused the Widow's Heart to sing for Joy?——Compare the inward Satisfaction arising from such Reflections with that which the Amusements, Pomp and Vanities of the World can afford, and then be yourselves the Judges who are they, that make the best Use of their Riches, and reap the truest Comfort and Happiness from them——The outward Shew and Splendor of the World may dazzle the Multitude, and give them a vain Opinion of our Wealth and Happiness, but it is only a charitable Employment of our Wealth that can make us feel ourselves rich and happy within——We are usually ready enough on all other Occasions to magnify our Circumstances, and give the World an higher Opinion of them——Let us not then affect to under-rate and conceal them in the *only* Instance, where our Vanity may wear even the Face of Vertue——Let us not *then* only plead Poverty and Inability, when we are called upon to make the best Use of our Wealth and Superfluities by supplying the Wants and Necessities

cessities of our Fellow-Creatures; but let us adore the Goodness of Providence, in giving us such Opportunities to atone by *this* for our too frequent Abuse of them in other Instances.

THAT in Acts of Charity consist the most acceptable Returns we can make to God, we may learn even from the Jewish Dispensation, under which, though God, in Condescension to the Prejudices and carnal Affections of that People, was pleased to accept of their costly Sacrifices and pompous Ceremonies of Worship, yet he was continually warning them by his Prophets, that so far were these from being pleasing, they were an Abomination to him, unless those who offered them, *likewise learned to relieve the Poor, to judge the Fatherless, and plead for the Widow*——And we must be utter Strangers to the whole Genius and Design of Christ's Religion, if we are not fully convinced, that in vain do we pretend to be his Disciples, in vain do we hope to be Partakers of his Promises, unless we carefully cultivate the Principles of universal Love and Charity in our Hearts, and constantly regulate our Practice by them. The Christian
Religion

Religion is a Dispensation full of Love and Mercy; upon these is it founded, in these is it perfected——*By this, says our Saviour, shall all Men know that ye are my Disciples, if ye have Love one for another*——And in the Account he gives of what will be his Method of proceeding in the Day of Judgment, he expressly declares, that the main Article of Enquiry will be, how far we have observed or neglected these great Duties of Love and Mercy——*Then shall the King say to them on his Right-Hand, Come ye Blessed of my Father, inherit the Kingdom prepared for you from the Beginning of the World, for I was hungry, and ye gave me Meat; I was thirsty, and ye gave me Drink; I was a Stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; Verily I say unto you, inasmuch as ye have done it unto the least of these my Brethren, ye have done it unto me*——And exactly agreeable to his Precepts and Doctrine, was his own Behaviour: It was his whole Business *to go about doing Good*, giving Sight to the Blind; Hearing to the Deaf; Strength and Agility to the Lame and Decripp'd; healing the Sick, and instructing the Ignorant. Such

SUCH is our Warrant for pronouncing Acts of Charity to be the most acceptable Returns we can make to *Him*, from whom come all Things — And such the Encouragement to offer willingly to him of *his own*.

THUS every Argument that can be suggested to us by Nature, Reason, or Experience, by our Hopes and Fears, by our Love of inward Approbation, or outward Credit in this World; or by our Desires of Bliss and Glory in the World to come, all conspire to inforce this great Duty of Charity and Compassion.

SINCE then it appears to be a Duty incumbent upon us, both as *Christians*, and as *Men*, to assist, according to our Abilities, in *diminishing* the public Stock of Misery, and *increasing* the public Stock of Ease and Happiness in the World; and since it is not in the Power of any one to assist *all* that are in Want and Distress; it will be the Aim and Study of the truly benevolent Man to apply and direct his Charity

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in such a Manner as will assist the *most* *. He will (according to the Psalmist's Observation) be not only *merciful and liberal*, but will guide his *Affairs with Discretion*—with Discretion in regard to *himself*, by Moderation in his unnecessary Expences; by Temperance in his Pleasures; and by such Prudence and Oeconomy in the Management of his Fortunes, as will enable him *cheerfully and willingly* to bestow some Part of them in relieving the Distresses and Wants of those around him—With Discretion in regard to *others*, by prudently choosing the most proper Objects, and by pursuing the most extensive and effectual Method of relieving them.—If then a far greater Number of Objects under every Species of Distress can be more *speedily*, more *properly*, and more *effectually* relieved in these public Infirmaries, than could possibly be

* By comparing the printed Accounts of several public Hospitals, the Expence of an *In-Patient* is generally about *six Shillings* per Week: But this Expence must doubtless be greater in small Hospitals than in larger, and the present unusual Dearness of Provisions must be taken into the Consideration.

done

done by the same Number of charitable Persons acting in their separate Capacities, (a Truth which I believe is not contested) surely there cannot be a stronger Argument with every benevolent Man to support and encourage them.

OBJECTIONS indeed have been made to these *public* Charities, on Account of the *Pharisaical Parade and Ostentation* with which they are conducted—To those (if any such there are) who, out of a *feigned* Humility and *real* Want of Charity, make this Objection, the Answer is most short and obvious——That in the very Nature of Things, Institutions of this Kind *must* be supported by *public Contributions*, and conducted in a *public Manner*——To those, who are really serious and sincere in this Objection, the Answer is as obvious——That there are Opportunities afforded them to contribute to the Aid and Support of *this* Charity in so secret a Manner *

* N. B. Charity-Boxes for the Use of the Infirmary are placed in the Cathedral, in the Parish Churches, at the Infirmary, and in several of the most frequented Inns in the City.

that

that even their Left-Hand need not know what their Right-Hand doeth——

ANOTHER Argument in Favour of these Institutions with every public-spirited Man, may be the Honour and Reputation, which are hereby reflected upon our Country — How much soever we may be sunk in Reputation for Industry, Simplicity of Manners, and other Virtues, which formerly were the Characteristicks of the English, yet still we may challenge every Country in the World to produce greater, or more shining Instances of public Charity and Munificence, than this can boast of — How justly soever we may be reproached for Infidelity and Profaneness, for Neglect and Contempt of Religion, yet still by God's Grace we retain this Mark and Evidence of Christ's Kingdom being amongst us, that *the Blind receive their Sight, the Lame walk, the Lepers are cleansed, and the Poor have the Gospel preached to them——Very excellent Things in this respect are still spoken of us——* If then we have any concern for our National Honour, let us endeavour

deavour, in our several Stations, and according to our respective Abilities, to support the Reputation, we have thus justly gained——Nor is our national Honour only concerned, but our national Peace and Welfare likewise——For besides the Number of Lives annually preserved and rendered useful to the Public by these Infirmaries——beside this, I say, there is a natural Tendency in public Charity and Benevolence to promote public Peace and Order——When the lowest of the People see your hospitable Gates ever open to receive and comfort them in their greatest Distresses——When they experience the Tenderneſs, Care, and Diligence, with which they are there attended——when they enjoy many Advantages *freely* bestowed upon them within your Walls, which the Rich frequently cannot *purchase* to themselves in their own Houses——These Facts (for Facts undoubtedly they are) are sufficient to soften the most obdurate Hearts into Gratitude; to stop their Murmurs at the unequal Dispensations of Providence; and to force them to confess *that the Poor are not always forgotten, and that the patient Abiding of the Meek shall not perish*——The *Exactness, Regularity*

gularity and *Quiet*, with which they see these Charities conducted, can hardly fail to make them sensible of the great Advantages arising from *Decency*, *Order* and *Discipline*, and to put them upon wishing and endeavouring to introduce and maintain something of the same Kind within their own little Families.—When they are themselves Witnesses of the Care and Attention, of the Time and Expence, which Persons of the first Rank and Fortune willingly bestow upon *their* Comfort and Relief, they must by Degrees grow ashamed of their wild Notions of Equality and Independance; they must see the Usefulness and Necessity of *Subordination*, and *Submission* to Superiors, and the Benefits that accrue to *all* from the various Circumstances of Human Life.--Were all equally rich and powerful, all would be equally poor and impotent; all would be miserable and distressed.—For in this Case to whom could any one apply for Help and Protection?—

THE Spiritual Instructions likewise, which are administered to them in these Schools of Adversity

Adversity must leave some (it is to be hoped lasting) Impressions upon their Minds, and waken in them a livelier Sense of their Duty to and Dependence upon God, and of the Importance it is both to their temporal and eternal Happiness, *to live soberly, righteously and godly for the future.* To these public Benefits, which may reasonably be hoped for and expected from these Institutions, give me Leave to add one more Consideration of a still more important Nature, which is, that we may, without an irreligious Presumption, humbly hope that our public Charity may in some Measure cover the Multitude of our public Sins—that our Alms may ascend for a Memorial before God, and avert those Punishments, which for our open Neglect of so many other Duties, we have too much Reason to fear.

SENSIBLE then, as even the best of us must be, how much we every one add daily to the Sum of public Guilt, let it be our particular Care, in this Instance at least, to make some Atone-
ment

ment, by adding likewise to the Sum of public Vertue — So shall we approve ourselves good and useful Members of our Country here; and shall, by cultivating these humane benevolent Dispositions, be daily fitting and preparing ourselves for a heavenly Country, where Pity and Compassion indeed will find no Objects, but where Love, Peace and universal Benevolence will flow from Heart to Heart thro' all Eternity.

The End of the SERMON.

THE
PRAYER,

PRONOUNCED

By the Rev. Dr. DODWELL,

On laying the FOUNDATION-STONE.

O Gracious God, whose Mercy is over all thy Works, and whose Providence superintendeth all ours, look down, we beseech Thee, with Favour and Blessing on this Undertaking, sincerely intended to promote thy Honour, to advance the Welfare of our Fellow-Creatures, and to express our Sense of our Duty and Dependence on Thee. Accept the Designs, and strengthen the Hands, of all that are engaged in this Work of Love and Piety. Improve the Dispositions, direct the Counsels, and prosper the Labours of those who are instrumental in making a Provision for the Relief of the Distressed

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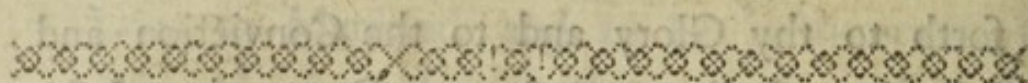
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and Friendless. Confirm the Zeal of those who think it their Privilege to imitate thy gracious Love to Mankind, and to be instrumental in doing Good to their Brethren; and awaken the like grateful Regard to Thee, and the like Tenderness to them, in all those whom thy Providence has preserved from Distress, or to whom Thou hast granted the comfortable Means of Assistance under it. And whilst we are using the Means which thy Providence has enabled, and thy Grace has disposed us to use for the Service of those who most want, and are least able to obtain it in any other Method, bless the proper Application of thy good Gifts, and grant that we may see, and others may reap, the Benefit of the happy Effects of this Undertaking. Grant that the Labour of this Day may prove the Foundation of the most extensive Blessings, both temporal and spiritual, to the most indigent Members of thy Church; that whilst in many Nations Superstition or Ignorance direct wrong Rules of Conduct, or misapply the best, and thereby increase, instead of alleviating, the Miseries of Mankind, the Benefit of thy holy Religion,

ligion, rightly understood and faithfully practised in these benevolent Institutions, may shine forth to thy Glory and to the Conviction and Salvation of all amongst us. Grant that Jesus Christ being the chief Corner-Stone of our Faith and Practice, we may thereon build rational Devotion, universal Love, and uniform Purity; that under thy gracious Protection and Assistance we may lessen the Calamities of this present Life, and may pass from it to a State, where there will be no farther Distresses to alleviate: That when our earthly House of this Tabernacle shall be dissolved, we may have a Building with Thee, O God, an House not made with Hands, eternal in the Heavens. Grant this, O Lord, for the Sake of thy Son, our Saviour, Jesus Christ. Amen.

SALIS-

ligion, rightly understood and faithfully practised
in these benevolent institutions, may thus



Salvation of all amongst us. Grant that Jesus

Christ being the chief Corner-Stone of our

Temple and Foundation, we may erect on this

and Devotion, universal Love, and enter into the

SALISBURY INFIRMARY, Sep. 17, 1767.

Resolved, *Nemine Contradicente*,

THAT the Thanks of this Anniversary Meet-
ing be given to the Rev. Dr. DODWELL,
for having, in Compliance with the Request of
the Society, composed the Prayer to be this Day
used, on laying the Foundation Stone of the Infir-
mary; and that he be desired to permit the same
to be printed with the Dean of Salisbury's Sermon.

RADNOR, President.

By Order of the Governors,

JOHN TURNER, Secretary.

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