

A sermon preached before the Right Honourable the Lord Mayor, the Aldermen, and governours of the several hospitals of the City of London. At St. Bridget's Church, on Wednesday in Easter Week, Apr. 23, 1701, Being one of the Anniversary Spittle sermons / By Tho. Whincop.

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Whincop, Thomas, -1710.
St. Bridget's Church.

Publication/Creation

London : Printed by J. Leake for Walter Kettilby, 1701.

Persistent URL

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Dr. WHINCOP's
Spittle Sermon,

Preach'd before the

LORD MAYOR,

On *Easter-Wednesday, April 23d. 1701.*

Abney Mayor.

Martis xxiv. *die* Aprilis, 1701.
*Annoq; Regni Regis Willielmi
Tertii Angliæ, &c. Decimo
Tertio.*

THIS Court doth desire Dr. *Whincop*
to Print his Sermon Preached before
the Lord-Mayor, Aldermen, and Governours
of the severall Hospitals of this City, at the
Parish-Church of St. *Bridgets*, on *Wednesday*
in *Easter-Week* last.

Ashhurst.

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A
SERMON

Preached before the
RIGHT HONOURABLE
THE
LORD-MAYOR,
THE
ALDERMEN,
AND

GOVERNOURS of the several Hospitals
of the City of London;

At *St. Bridget's Church*,

On *Wednesday in Easter-Week, Apr. 23. 1701.*
Being one of the Anniversary *Spittle-Sermons.*

By *THO. WHINCOP*, D. D. Rector of the
United Parishes of *St. Mary-Ab-Church*, and
St. Laurence-Pountney, London.

LONDON, Printed by *J. Leake*, for *Walter Kettilby* at the *Bishops-Head* in *St. Paul's Church-Yard*, 1701.

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I JOHN iii. 18.

*Let us not Love in Word, neither in
Tongue, but in Deed and in Truth.*

NOT long before St. John wrote this Epistle, Right Honourable, and Well-Beloved, the Tares began to spring up which the Enemy, the Evil one, had sown; (whence possibly he took an occasion of Penning it) for a two-fold Herefie at that time arose in Gods Church.

The First of which was that of *Ebion* and *Cerintus*, and their Followers, who denied the Divinity and Godhead of Christ our Saviour, having a Poor and low Opinion of him, accounting Him an ordinary Man, and nothing more than a Man, justified only for his proficiency in Virtue, and begotten by *Mary's* accompanying with her Husband, as * *Eusebius* tells, *Lib. iii. Ch. 27.* and other Errors he was guilty of, recited by the same Author, *Chap. xxviii.* of the same Book.

* Πηλὸς καὶ
ταπεινὸς καὶ
πρὸς τοὺς
ἀνθρώπους
ἀσθενὴς·
λίτον μὲν γὰρ
αὐτὸν καὶ

κοινὸν ἡγούμενος, κατὰ προκοπὴν ἥθους αὐτοῦ μόνον ἀνθρώπου διδραγμαζόμενον ἐξ ἀνδρός
τε κοινονίας καὶ τῆς μακίας γεγεννημένον. *Eusebius's Ecclesiastical History, Lib. iii.
Cap. 27.*

The

* Καὶ αὐτὸς ὅπερ καὶ ὡς δοκεῖ
πεφηνόθη ὁμοιωτὶς δοξάζει, ἵνα δὲ
φησὶν αὐτὸν φαντασίαν ἐν πρὸς φαίνεσθαι
μὴ εἶναι ἄνθρωπον, μὴδὲ σὰρκα
ἐλάβη. St. Epiphanius. adversus
Hæreses. Hæres. 24. Lib. 1. Tom. 2.

The other of * *Basilides*, with his Disciples, who denied the Humanity of our Lord Jesus Christ, that he had not real Flesh and Bones as we have, but was a meer Spectre, and a Body only in appearance and shew, as we read in *Epiphanius*.

Both these Erroneous Opinions and dangerous Tenets doth the Apostle St. *John* make it his business to confute, and sufficiently to establish the truth of the contrary, in this Epistle, as also in his Gospel, which at the Intreaty of the *Asian* Bishops and Ambassadors from several Churches, he wrote after his return from *Patmos* to *Ephesus*, as

(a) St. Hieronymi in Comment. super Mattheum Proæmium.

(a) St. *Hierom* informs us.

Wherein he settles their minds in the true knowledge of God, declaring what he had heard from our Lord, as also writing that his Gospel last of all, he supplied what was omitted by the other Evangelists; and therefore it is observed that he chiefly insists upon the Actions and History of our Saviour from the beginning of his Ministry, of which the other had not so fully treated, as (b) *Eusebius* and *Irenæus* remark. Besides the Church was torn asunder by the Followers of *Simon*, who also denied the reality of Christ's coming in the Flesh, and would no longer observe a (c) Crucified Christ, or venture any Persecution for that Profession.

(b) Euseb. Eccles. Hist. lib. iii. cap. 24. Irenæus adversus Hæreses. lib. 3. cap. 1.

(c) Dr. Hammond's Preface to St. John's Epistle.

Moreover there were others also at that time, who were earnest that Faith alone was necessary to Salvation, no matter how they lived and behaved themselves in the World; therefore doth the Apostle here and elsewhere prove, that besides an acknowledgement

ment of God, and a Faith and Belief in his Son whom he had sent, that good and holy works were required as necessary to attain Salvation, but especially the Love of God, and our Neighbour also.

Hence doth he excite Men to the former, *by that great Love which the Father hath bestowed upon us* ^{1 Joh. 3. 1, 3.} *that we should be called the Sons of God*, in the first and third verses of this Chapter; that he that hath this Faith and Hope in him, will purifie himself as he is Pure; and only he that doth Righteousness is Righteous, but he that committeth Sin is of the Devil, *for for this purpose the Son of God was manifested, that he might destroy the works of the Devil.* ^{ver. 7, 8.}

The Love of God was manifested in that he laid down his Life, and underwent the greatest Dangers and Hazards for us; in like manner therefore, if the Love of God be in us, it will oblige us to venture even our Lives for other Men, and Charitably to administer what Comfort or Help we can unto them; for as in the verse before the Text, *He who hath this worlds goods, and seeth his Brother in need, and yet hath no compassion, nor yields any assistance to relieve him in his misery, how dwelleth the Love of God in him?* How can he be said to be merciful, as his Heavenly Father is merciful? or to love his God and Saviour, who acts so contrary to his Commands?

Therefore saith he, *let your Charity be manifested to your Brethren*, not in bare words, or fruitless wishes, saying, *Be ye Cloathed*, &c. but in all the Actions of sincere kindness and bounty to them,
Love

Τὴν εὐνοίαν
τὴν πρὸς ἡμᾶς
ἐν τοῖς ἔργοις
ἐνδείκνυθε,
μᾶλλον ἢ τοῖς
λόγοις. *Isocrat.*

Love not in word, neither in tongue, but in deed and in truth; as the common and natural Notions of Mankind have suggested to them.

The Summ then of my Design from these words, shall be to give you an account of this Christian Virtue, what is required of them who love *in Deed and in Truth*, as they ought.

In order thereunto, I will first of all explain this Precept, what is implied by it, considering it under a two fold respect, and in a two-fold opposition.

I. As it is opposed to a Positive Evil, which is contrary to it, as Cruelty and Oppression.

II. As it is opposed to a Privative Evil, which is a privation only or a failure of that Love which we owe, as by with-holding that Assistance and Help which we should yield to their necessary wants.

The First is a Sin of Commission, to be Cruel; the Second of Omission, not to be Helpful, both of them breaches of this Brotherly-Love, and both of them condemned in Holy Scripture; the first by St. James, *He shall have Judgment without Mercy, that hath shewed no Mercy.*

James 2. 13.

Matth. 25. 45,
46.

The latter, by our Saviour, *Verily I say unto you, in that, I, (i. e.) my Poor Members, one of the least of them, were Naked, and ye Cloathed them not, were Hungry, and ye fed them not, were Sick, and ye Visited them not; therefore now go ye Cursed, I know ye not.*

Under the first of these is forbid all Violence or Cruelty offered to Mens Lives, to their Soul, or Body; to their Estate or Good Name: Under the second is recommended Charity, a doing Good, and being Helpful to others. To

To Explain this Precept then, what is implied by it, it would be necessary to consider what the Moralists in general speak of Love to another, which is thus described; The Propensity or Good-will we bear to any for their own sakes, testified by our faithful indeavour to do for them whatsoever shall be really and truly good.

According to this sense of it which I have now given, * *Aristotle* describes it in his Rhetorick, and in another place, his Morals, He calls it εὐνοῖαν ἀλλήλοις, a ready and a cheerful inclination of Man's will to what it Loves. In which sense the word is taken, when the Apostle Exhorts Servants μετ' εὐνοίας δεσλεύοντες, with good will, in the purity of their Intentions, as *Anselm* reads it.

What manner of Love this should be, may further be described by the Differences, which are chiefly two. The First taken from the Formal Cause, the very Life and Soul of Love, εὐνοία μὴ λανθάνουσα, which lies not lurking in the breast of Man, like Winter Sap, that neither buds, or brings forth Fruit, but which is lively and operative, shewing it self in the Act of Doing, and in the Object also, that which is good, by good Fruits and Actions. The wisdom that is from above, the Apostle tells us, James 3. 17. amongst the other excellent qualities of it, that it is full of mercy, and good Fruits; not of fruitless intentions and good will only, as † *Clemens Alexandrinus* distinguishes it from outward appearance.

* Εἶπω δὴ τὸ φιλεῖν βέλεσθαι πρὶς ἃ οἶεσθαι ἀγαθὰ ἐκείνῃ ἐνεχε, ἀλλὰ μὴ αὐτῇ καὶ τὸ κατὰ δύναμιν, πρακτικὸν εἶναι τέτων. *Arist.* Rhetor. Lib. 2. Cap. 4.

Δεῖ ἄρα εὐνοεῖν ἀλλήλοις, καὶ βέλεσθαι τ' ἀγαθὰ μὴ λανθάνοντα. *Aristor.* de moribus. Lib. 8. Cap. 4.

Anselm in Ephes. 6. 7.

κρίνεται. *Clemens Alexand.* Pædagog. Lib. 3. Cap. 11.

† Ἀγάπη δὲ ἢ ἐν φιλήματι ἢ ἐν εὐνοίᾳ

B

The

John 6. 26.

The Second Difference is taken from the Final Cause, it must be *ἐκείνῃς ἐνέκα*, for their sakes whom we Love, not for any private Interest, or by-Respect of our own; for this, our Blessed Saviour reproved the *Jews*, that they sought Him, not for Himself, or His Doctrine; *but for the Loaves, wherewith they were filled*: Which private regard to their own interest might more properly cause it to be said of them, that they rather loved themselves, than Him.

According to this Description then, we are obliged to all mutual Offices of tender concern for another's good, and endeavouring to promote it always, in being heartily compassionate towards all the Evils another suffers, and rejoycing in the good things He is partaker of; In short, not molesting anothers Peace and Satisfaction, but indeavouring to advance it also, all the ways we can.

For Faint Wishes, Ineffectual Desires, or Kind Intentions only, are not the proper Fruits of this Direction here, unless they shew themselves by Actions; in all Cases and Circumstances, affording what Assistances Another wants, and we are capable of Bestowing.

1 Cor. 12. 26.

Though Compassion and a Fellow-feeling of our Brother's Condition, when we can no otherwise help him, is I grant a very good sign of our Affection and Love; when, like members, we have the same Care one for another; and as the Apostle speaks, *if one suffer, that all suffer; if one be had in honour, all the members might rejoyce with it.*

Matth. 7. 12.

All which is agreeable to the Law of Nature, laid down by our Saviour, *that whatsoever we would that*

that men should do unto us, we should so do unto Luke 6. 31.
them; now by His Precept we are bound to love
our Neighbours as our selves; as our Saviour and Mark 12. 31.
his Apostles, and Disciples after him plainly Rom. 13. 9.
teach us; therefore to do for them whatsoever we
would that they should do for us; and we would, 'tis James 2. 8.
 plain, be Pitied, Cherished, and Relieved in our
 Wants, which should ingage us to Pity, Cherish,
 and Relieve our Distressed Brother, and make our
 own Case the Standard by which his Condition
 should be measured.

Laying then aside all by-pretences of our own,
 entring into our own Hearts, and summoning our
 sincerest Affections, may our own Conscience be the
 Judge, and but the Law of Nature the Rule, what
 we would have done to our selves, were we in Af-
 fliction, Trouble or Distress; the same whatsoever
 it be, ought we to do to Him who is in that
 Case, if we are not able to yield him any other
 assistance, than to be sure to afford him our Pity
 and Compassion.

But where any thing else can be Administred we
 are to advance higher, wherein the Perfection of
 our Charity consists, and that is the truest and most
 perfect, which is of the Hand, and in Deeds, not
 in Heart or Tongue only; for our Compassion may
 perhaps cheer the Afflicted, but it is our Hand
 that must raise him, and our Good Works that must
 lift him up to a better Estate.

This sincere Love consists not in affecting a
 Compassion only, *if when we see a Brother or Sister* Jam 2. 15, 16.
destitute of daily food, as St. James speaks, and we
say go in peace, be ye warmed, be ye cloathed, notwith-

standing ye give them not those things which are needful to the body, what doth it profit? what good do we do them? and what relief have they? Love thus expressed, is but like Meat shown to an hungry Man, which yet he must only behold, and not tast of.

Sincere Love therefore must be in Work and Practice, according to that of *Job*, where he testifies his Integrity, *by delivering the Poor that cried, the Fatherless, and him that had none to help him, who caused the Widows heart to sing for Joy, was eyes to the Blind, feet to the Lame, a Father to the Poor, who broke the jaws of the Wicked, and pulled the spoil out of his teeth*; according to what our Saviour did afterwards, *going about, doing good*; and as *Job* further argues, *that he did not withhold from the Poor their desire, or caused the eyes of the Widow to fail; that he had not eaten his morsel himself alone, but the Fatherless eat thereof.*

Our Love therefore to one another is to be expressed in Thought, Word and Action; *Charity*, as the Apostle tells us, *thinketh no evil*; and if we are as it directeth, we should not only think the best of our Brother, putting the most Charitable Construction upon all his Actions and Behaviour, but speak also the same thing, not uncharitably judging and arraigning him, and in all our Actions likewise affording what Charitable Assistance and Help we can.

Were but this entertained and duly practised, it would soon banish out of the World all Pride, Vain-Glory and Hypocrisie; Envy, Hatred, Malice, and all Uncharitableness; where-ever this blessed Seed took root and sprung up, it would comfort and cherish,

cherish, indear and oblige all Mankind; forbidding all violence to Mens Souls or Bodies, to their Goods, or Good-names; (in which I think are comprized all the Relations which are near and dear unto us) and instead of any such Unchristian practice, doing all possible good, both to Friends and Enemies.

If therefore by this Precept we are obliged to yield all the necessary assistance we can to one another, undoubtedly we are forbid all injury, and harm, that no such thing be offered.

Which was the first Opposition I before mentioned, and that positive Evil contrary to it; as Cruelty and Oppression of any one in their Souls or Bodies, Goods or Good Names.

I. First, Loving in Deed and in Truth, forbids all violence to our Neighbour's Soul; for not only He that separates the Soul from the Body bereaves the Man of Bodily Life, but he also that separates God from the Soul, by making his Brother to commit Sin. And though no Humane Power can extinguish the Soul, it being impassible, yet it is then said to be lost, when it is separate from God, which is the death mentioned in the Scriptures, when Men are said *to be dead in Trespasses and Sins*.

And thus whosoever it is that draws his Brother into any wicked Action, or sinful Compliance; whosoever by Incouragement, Example, Provocation, or any other way, is the Cause of another Mans Sin, doth what in him lies to be a Murtherer of that Man's Soul; wounds him deeper than the Sword of any one can, pierces him further than the Spear of the Mighty, and does him that harm,
that

that all the malice of Earth or Hell, are not able otherwise to do.

For what light Afflictions are those of the Body, to those which ruine and destroy the Soul, and make it for ever miserable? this wrong can never be expiated, and the injury is so great, that it never can be made amends for, but wants a Name to describe its Cruelty by.

II. Loving one another, Secondly, secures our Neighbours Body as well as Soul, having a regard to the good and welfare of that, as well as the other.

To this Purpose God Commanded that even in inflicting just Punishments upon Convicted Offenders, they should ever remember that they were their Brethren, it was not lawfull therefore among the Jews, *to give any Man above forty stripes at once, and the reason is given, least thy Brother should be despised, and seem vile in thine eyes.*

Deut. 25. 3.

We may easily conceive then that such unjust Cruelty, as wholly deprives the Man of Life, and extinguishes it, is forbid too. If Religion had laid no restraint, common Humanity to others, and Care of our selves might prevent this Crying Sin, which often times is strangely found out and punished in this World, and will be severely accounted for in the next.

No Sin seems so importunate, 'till it bring down vengeance upon the Actors of it, when you consider the Voice of God's Saints under the Altar: *How long, Lord, dost thou not avenge our Blood upon them that dwell on the Earth?*

Revelat. 6. 10.

And

And it is worth the Observing, that when God made Man, He call'd as 'twere a Councell, *Let us make Man*: whereas in other things a bare *Fiat* was sufficient for their Production. It is not therefore consistent with Reason, that it should be Lawful for any one to dissolve and destroy that in Sport or Pastime, or on every little Pique or Quarrel, in the Composition whereof, God took such Deliberation.

III. And as Man's want of Charity is discernible in this height of Cruelty, so also it descends to our Neighbours Goods or Estate, which, when Invaded by any kind of Oppression, or Fraudulent Dealing with him, is a direct Breach of this Precept, and the Eighth Commandment, *Thou shalt not Steal*.

Violent taking away whatever of right belongs to another Man, who being Poor or Friendless, unable to help himself, or resist, but must for quietness sake depart from his Right, because he cannot vindicate it, undoubtedly is contrary to our *Loving in Deed, and in Truth*.

Of such Oppressors as these, God once complain'd by his Prophet *Isaiah*, *Ye have eaten up the Vineyard, the spoil of the Poor is in your Houses. What mean ye that ye beat my People to pieces, and grind the face of the Poor? saith the Lord of Hosts.* And by the Prophet *Micah*, thus; *They eat up the flesh of my People, they flay their skin from them, they break their bones, and chop them in pieces.* By Poor is not meant such only as live in Want and Penury, but all others of an Inferiour Station, unable to defend themselves against the Power of the Mighty; but

but were forced to endure the *flaying their Skin*, *i. e.* the spoiling of all their Goods, of whatsoever might Administer Pleasure or Comfort to them.

1 Thes. 4. 6.

The Apostle therefore Exhorts, *That no one go beyond or defraud his Neighbour in any matter; and we are so often advised Not to remove our Neighbour's ancient Land-mark, or, to enter into the Field of the Fatherless, not to rob the Poor, because he is Poor, or oppress the Afflicted in the Gate.*

Deut. 19. 14.

Jerem. 22. 3.

Zech. 7. 10.

Prov. 22. 22.

All those Wounds the Poor and Helpless Man receives either in his Body or in his Estate, are as so many open Mouths before God's Tribunal, which will give him no rest, 'till he hath rewarded into their bosoms the wickedness of their doings.

He that spoileth Houses which he builded not; He that eateth the Poor Man's Morsel, either fraudulently, or violently got from him, and He that fares deliciously upon things unlawfully got,

Job 20. 14, 27.

Job pronounces Sentence upon him; *The meat in his Bowels is turned, it is the gall of Asps within him; the Heaven shall reveal his Iniquity, and the Earth shall rise up against him:* So that it will do but little good, which brings such a vengeance along with it.

For while they are Uncharitably Injurious to their Neighbours Estates, they most of all injure their own, and themselves; transmitting a Moth and a Canker together with their Estates down to all their succeeding Posterity: And while the Cries of the Injur'd sound in their Ears, (and 'twould be well if they went no further) but they make a greater clamour in the Ears of God. While any ones Threshold is washed with Widows Tears, they

they will swell up to a deluge of Vengeance against themselves; the groans of the wronged Fatherless here, will be certain occasion of greater groans hereafter to the Oppressor; and whilst any one devours the Hirelings Wages, he swallows down also his own Judgment.

4. The last Instance of our want of Charity is with regard to our Neighbour's Good Name, which ought not to be injured by us; *Solomon* tells us *that it is better than Riches, Odours, or fragrant Spi-* Prov. 7. 1.
ces, and to be chosen rather than great Riches; being Prov. 22. 1.
more valuable than all outward things of this World.

Indeed the Best and Wisest of all the Heathens, for this Reason seem to have desired nothing more passionately than that they might secure their Reputations while they lived, and purchase an Immortal Renown to themselves in the Generations to come.

If then every Man loves and desires to be well spoken of himself, if he loves, as he desires to be loved and regarded, he ought by this Precept to have a due respect to his Neighbour's Reputation and Good-Name; and not readily speak, or cause an Evil Report, not causelessly judging or misrepresenting his Brother.

And thus much of our sincere *Loving in Deed and in Truth*; as it stands in opposition to the contrary Positive Evil, Cruelty and Oppression.

II. I come now to consider it in its 2d. Opposition to the Privative Evil, not supplying the wants of our Brethren: How do we *Love in Truth*, if we do not help them? *If any shuts up the Bowels of Compassion, how dwelleth the Love of God in him?*

C

How

How can he pretend to this Divine Love, who assisteth not his Neighbour?

So then our Love is nothing else but a cheerful distribution of that which God hath given us to the Necessities of the Poor, and a Liberal Dispensing of those things which may be spared from our own Necessaries, or convenient Use, to supply the want of them; the defect of which, is a Breach of our Loving as we ought.

A Virtue which no Commendation can sufficiently set forth, even Nature her self convincing us of its reasonableness by her own Law, which so much abhors want and emptiness in any thing, that even heavy Bodies of their own accord, ascend and supply that want; and the senseless Earth yields her Fruit most liberally in its Season, 'tis but a reasonable return then, that we should be Bountiful out of that Basket, which we so freely partake of.

By Loving thus so as to consider the Case of our Poor Brother, you will please God more than with Burnt-Offerings, Sacrifice, or any thing that hath Horns and Hoofs; which will make our Prayers more available, flie swifter up to Heaven, and have a more gracious and speedy Answer. *Give Alms of thy substance, says Tobit, for thou layest up for thy self a good treasure against the day of necessity, because that Alms do deliver from Death, and suffereth not to come into Darknes.*

*Raphael quoque Angelus paria testatur, & ut Eleemosyna libenter ac largiter fiat, hortatur, Bona est Oratio & Eleemosyna, quia

Eleemosyna à morte liberat, & ipsa purgat peccata, ostendit Orationes nostras & jejunia minus posse, nisi Eleemosynis adjuvantur, deprecationes solas parùm ad impetrandum valere, nisi factorum & operum accessione farciantur, revelat Angelus, & manifestat & firmat Eleemosynis Petitiones nostras efficaces fieri, Eleemosynis vitam de periculis redimi, Eleemosynis à morte Animas liberari. Sancti. Cypriani de Opere & Eleemosynis.

by

by Alms; Deprecations alone less able to prevail, unless supported by the help of good Deeds and Works. The Angel *Raphael* (saith he) manifests and confirms that our Prayers are Powerful by our Alms, our Life delivered from Dangers, and our Souls from Death by them.

* By this a Place is prepared in the Highest Heavens, when all these Temporal Evils cease, and decay with our frail Constitution; our Alms being those Friends our Saviour bid us make of the

Luke 16. 9.

unrighteous mammon, which will more advantage us than all other things, and be had in Everlasting Remembrance. And besides, what makes us resemble God himself, the Chief Happiness, whose Excellency consists in Being, and Doing good: And we have no other way of shewing our Love to our Blessed Saviour, than by relieving his poor members; and as we do it to one of them, He himself declares we do it unto Him. Matth. 25. 45.

(†) He that Nourisheth the Poor, Nourisheth God, as *Theophylact* glosses. He hath ascended up on High, left the Earth, and now constantly abides in Heaven; we can do Him no good, nor bring Him any Advantages by all our Services and Ministering unto Him; yet though He is gone, we have still his Brethren with us; Behold his Mother, and his Brother! (†) ὁ τρέφων πάντα, θεὸν τρέφει. Theophylact. ad Lucæ Cap. 12.

If we then Love Him as we should, shew it by Pitying them: He the Shepherd is gone, but here still are his Sheep; If we Love Him then, we must shew them Kindness, and feed them.

2 Cor. 8. 9.

For which we have great Reason, if we consider the Apostle's Argument here in this Chapter, *what manner of Love hath the Father bestowed upon us that we should be called the Sons of God?* ver. 1. When we were Sinners as great as could be, *then laid he down his Life for us, and he who was infinitely Rich, for our sakes became Poor, that we through his Poverty might be Rich.*

1 Pet. 1. 3.

Moreover remember whose Creatures we all are, the Indigent and Neceffitous, as well as the Wealthy and Powerful are the Workmanship of the same Almighty Creator; of the same Nature and Blood, of the same Lineage Stock and Descent with the Meanest; of the same Father, and *Begotten of the same seed of the Word.* And though there be difference in the outward State and Condition (as all Children have not the like Inheritance) yet are we all Members of one Body; it should therefore be the Duty of Love, to add comeliness to that part which lacketh.

As we have the same Father who hath Adopted us all to be his Sons, so one God the Son who hath Redeemed us from this World by his precious Blood, and one God the Holy Ghost who hath Sanctified us; one Baptism, one Faith, one Hope, and one Heaven, the End of all our Labours, and Reward of all our Love.

All these are so many distinct Topicks to inforce Brotherly Love, and ingage all the Assistance we can to those who are so many ways Related to us.

But Consider further with what a Plentiful Hand God gives to all us, and in what measure Nature
her

her self recompences what is bestowed on Her, for one Grain cast into the Ground returns manifold. And these Considerations duly reflected on, would enlarge Mens Hearts, open their Bowels, and make Mercy, as the Prophet speaks of Judgment, *run* Amos 5. 24. *down as water, and Righteousness as a mighty stream, to fill every empty Soul with Goodness.*

And did these Thoughts come into Mens Minds, as the Cries of the Helpless do into their Ears, they would take away all Objections that could be pretended.

What tho' the Person who begs an Alms is a Sinner, however he is in Want ; and if former Follies must always be remembered, and be an hindrance to all the good things we need or desire, who then could be Relieved, since no one can wash his hands in Innocency ? And with what confidence can even the most Righteous beg a Favour of God, against whom He hath so much, and so often offended ? So that a Sinner's Indigency will challenge Relief, and his Poverty claim an Alms, though his Sin should be discouraged, and his Wickedness Reproved, yet some help should be yielded to the Man, though none to the Sinner.

Inquiries would be endless, and but little Charity in the World, if before Men gave, the Deserts and Infirmities of the Persons were to be examined and balanced. It is sufficient if he be really Poor, the Charity cannot be mistaken ; tho' the Man is a Sinner, and unworthy, yet we must not be Uncharitable, or *weary of well doing*, as the Apostle to ² Thes. 3. 13. the *Thessalonians* advises. For the Abundance any one is Master of, is not the Fruit of his own Labour

bour only, or the effect of his own Merit, but the Free Gift of God, *from whom cometh every good and perfect one*; who bless'd our Labours, and gave us Increase; and what have we, that we our selves have not received from his hands?

And if so, for the sake of so Bountiful a God, and the Mercies of so Gracious a Saviour, they surely cannot be denied who ask in his Name; without whose Bounty to us, we had been more miserable than the poorest Creature. And their Importunate Requests for His sake, may remind those they ask, that since God hath given them all they have, that the Lord hath bestowed upon them in abundance, they may then with Reason part with a little, for his sake again.

Which if they refuse and do not, it may be just with God to take away those *Talents which are only laid up in a Napkin*, and stop his Ears at their Prayers, whose own, the Cries of the Poor will not pierce; and they who denied their good things to the Poor, may *with the same measure expect it shall be measured*.

And that the sincerity of our Love, may be demonstrated, and our Charity prove effectual to our selves, and others; may your Assistances of the Indigent be Timely, Cheerful, and Liberal; that the Bowels and Loyns which have been seasonably refreshed by a willing Mind, and a Bountiful Hand, may bless God for your good Deeds to them.

Eccles. 4. 1, 3. *Make not the needy eyes to wait long, and deferr not to give to him that is in need, saith the Son of Sirach;*
 Prov. 3. 28. *and say not, Advise the Wise Man, Go, and come again to morrow, and then I will give, for a Gift*

a Gift is double the worth, when the Receiver is most in need of it; and that is true Mercy, which prevents the Suits of the Needy, and doth, as often God does with us, give us what we lack, before we ask it. *I am sought, saith He, of them that asked not for me: I am found of them that sought me not: Behold me, behold me, to a Nation that called not upon my Name.* A Cheerful Giving also, not forced by Importunity, or undeniable earnestness, will evidence the sincerity of our Love, as the Apostle directs; *He that sheweth mercy, let him do it with cheerfulness; and every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.* A Man by so doing, of one good work, performs two.

Isaiah 65. 1.

Rom. 12. 8.

2 Cor. 9. 7.

And if Alms are good Seed, to which they are often compared in Scripture, because of their plentiful Increase, and fruitful Return; pity it is that they should be sown in Tears, which shall (we may be sure) spring up in Joy.

I add, Lastly, a Liberal Contribution according as God hath given to us, which is not with a strait Hand, but very bountifully as well as freely; *Be merciful after thy Power, says Tobit, If thou hast much, give plenteously; for it would be a thing not only unusual, but monstrous, to see a great full Cloud let fall but one drop or two upon the Earth, from whence might reasonably have been expected a plentiful Shower. And it would be no less strange for one who hath been Blessed Abundantly, to yield but Sparingly again, and give but a little.*

Tobit 4. 8, 9.

Though

Mark 12. 43.

Though a Person may be Liberal in giving little, proportionable to what He hath ; as the poor Widow, when she gave but a Mite, our Saviour says, *cast in more than Others, who brought in their Rich Presents, and Costly Offerings* ; God respecting not the quantity so much, as the Mind, and hearty Desire of the Giver. But those who are Rich in this World, *must sow plenteously, that they may reap plenteously.*

Thus have I laid before you the last Argument of my Discourse, with all that Brevity, which so Rich and Inexhausted a Subject might lead me to ; though you have already heard it press'd on the two preceeding Days allotted for this Annual Solemnity, with all the Advantage that Authority, Reason or Eloquence can give it. Nor need I now any otherwise apply the small Remains of my time, than to those, who are the Generous Patrons of Publick Charity ; who are not only the Sollicitous Overseers, but the Great Incouragers of all Particular, as well as General Benefactions in this Famous Metropolis of our Nation.

I am Desired to Read a Report unto you, which tho' it hath been already twice Repeated, doth very well deserve another Publication, for the Honour of this Ancient City ; just Incouragement for others, and the Necessary Commendation of that Extraordinary Care and Prudence, which the Wise and Charitable Governours of each Hospital do very well deserve of Every One.

For since the Severest Misfortunes of Life, by the Pious Donations of Publick Spirits, and Compassionate Dispositions, are here Relieved from the
General

General Miseries and Calamities that attend the Weak, and Infirm State of Humane Life; such Excellent Persons ought to be Honoured by all Virtuous Good Men; and every one at the mentioning of their Names, should rise up, and Call them Blessed.

A True REPORT of the great Number of Poor Children, and other Poor People, Maintained in the several HOSPITALS, under the Pious Care of the Lord Mayor, Commonalty, and Citizens of the City of London, the Year last past.

CHILDREN put forth Apprentices, and discharged out of Christ's-Hospital, the Year last past 97; eleven where-
of being instructed in the MATHEMATICKS and NAVIGATION, were placed forth Apprentices to Commanders of Ships out of the Mathematical School, Founded by His late Majesty King Charles the Second of Blessed Memory.

97.

Children Buried the Year last past 4.

4.

Children now remaining under the Care and Charge of the said Hospital, which are kept in the House, and at Nurse elsewhere 269, and 100 newly admitted, amounting in all to 369.

369.

The Names of all which are Registred in the Books kept in the said Hospital, and are to be seen, as also when and whence they were admitted.

Which being so many in number, and the charge of keeping them very great, (and being still depressed by the very great loss, which was sustained by the late Dreadful Fire) it is hoped many worthy and good Christians will liberally assist towards so useful and beneficial a Charity.

THERE have been Cured and Discharged from the Hospital of St. Bartholomew's Hospital, the Year last past, of Wounded, Sick and Maimed Soldiers and Seamen, and other Diseased Persons, from several parts of the Dominions of the King's most Excellent Majesty, and from Foreign Parts, many of which have been Relieved with Moneys, and other Necessaries at their departure, tho' (as it hath pleased

D

pleased God) the greatest part of the Revenue of the said Hospital was consumed by the late dreadful Fire. 2143.

2143. Buried this Year, after much Charges on them, 130.

130. Persons remaining under Cure in the said Hospital, 327.

327. The difficulty of the Times being such, and the contingent Charities exceedingly lessened, the ordinary Revenue is not sufficient to support above a Moyety of the Charge of the whole, by which means the Numbers received in and Cured this Year are fewer than the preceeding, and without the Charity of well-disposed Persons, are not capable of being advanced.

St. Thomas's
Hospital.

THERE have been Cured and Discharged from St. Thomas's Hospital in Southwark, this last Year, of Sick, Wounded and Maimed Soldiers and Seamen, and other Diseased Persons, from several parts of His Majesties Dominions, and Foreign Parts; many of which have been Relieved with Money, and other Necessaries at their departure; tho' much of the Revenue of the said Hospital has been destroyed by several dreadful Fires in London and Southwark; and most of the Buildings of this Hospital being very old, low, damp, and incommodious for the Reception of Sick and Wounded Persons; the Governours have Rebuilt a great part thereof, in which they have already laid out of their own Free Gift many Thousands of Pounds; and have maintained the same Number of Patients for Cure, whilst the same Building has been carried on. To compleat the whole, there are yet some of the old Wards of the said Hospital to be pulled down and Rebuilt, which, without the assistance of Charitable Persons, cannot well be accomplished; the Yearly Revenue being much less than will defray the constant Charge, 2435.

2435. Buried this Year after much Charge in the time of their Sickness, 146.

146. Remaining under Cure at the Charge of the said Hospital, 351.

351.

Bridewel Hof-
pital.

REceived this last Year into the Hospital of Bridewel, Vagrants, and other Indigent and miserable People, many whereof had both Cloathing, and such other Relief as their necessities required, being in great Distress, and sent by Passes into their Native Countries, 1277.

1277. Maintained in the said Hospital and brought up in divers Arts and Trades, at the only Charge of the said Hospital, Apprentices; notwithstanding it pleased God, the Hospital, and all the Houses within the Precinct thereof, which was the greater part of its

its Revenue, were wholly consumed by the late dreadful Fire; besides the great Loss sustained in the Remains of its Revenue by two terrible Fires, the one in June, 1673. and the other in November, 1682; which hapned in Wapping, 105.

105.

THE Hospital of Bethlem is of great necessity, for the Keeping and Curing Distracted Persons, whose misery of all others, is the most deplorable, because they do not apprehend the same; it disabling the Mind, as well as the Body. Bethlem Hospital.

Brought into the said Hospital the last Year, Distracted Men and Women, 54.

54.

Cured of their Lunacy, and discharged thence the said Year, 52.

52.

Distracted Persons Buried the last Year, 16.

16.

Now remaining there under Cure, and provided for with Physick, Diet, and other Relief, at the Charge of the said Hospital, 117.

117.

The Charge whereof is great, and the Revenue of the said Hospital so small, as not to amount to one half part of the Yearly Expences thereof; and the Building of the Old Hospital of Bethlem being Ruinous, and not Capacious enough to receive and contain the great Number of Distracted Persons; for the Admission of whom, daily applications are made to the Governours thereof.

Upon a Christian and Charitable Consideration of the Premises, the Lord Mayor, Aldermen, and Common-Council of the City of London, did lately grant sufficient Ground to erect a more Commodious House, for the Keeping and Curing the said Lunatics, and Distracted Persons: In the Building and Finishing whereof, the Governours of the said Hospital have laid out and disbursed above Seventeen Thousand Pounds; whereby not only the whole Stock of the said Hospital is expended, but the Governours thereof have been necessitated to take up several great Sums of Money, for the finishing the same. And therefore the said Hospital is a very fit Object of all Good Mens Charity, to do as God shall enable them, toward the Relief of the said Poor Lunatics, and Payment of their Debts; there having been, and daily are, by the Blessing of God, and the Charge of the said Hospital, and the Care of those that are intrusted therewith, divers reduced to their former Sences.

Having now finished this Report, which contains so many various Instances and Particulars of our General Duty of Love to Mankind, and especially to our Neighbours, under every sad Circumstance, whatsoever they may lie under, all of them proceeding from Ancient and Royal Foundations, whose Piety, as it is the Honour of their Great Names, and of our Nation, is justly to be imitated, at least commended and approved by every one, who hath now heard it read to them.

So I must Humbly Beg your Christian Patience a little further, in the Reading to you a Second Report from the President and Governours for the Poor of the City of *London*, who are Building Work-Houses, and providing a Stock to set the Poor to Work. A Design that carries so much Goodness and Usefulness with it, that it highly deserves all the Approbation and Incouragement that Pious and Charitable Souls can give unto it.

It is a General Good to this Renowned City, and after Ages may Bless you for it ; since there could not be found out a more Expeditious way to unburthen the Streets of that great Load of Idle Vagabonds, and daily Beggars, that almost oppress your Shops and Houses, and throng your Churches and Publick Assemblies ; and 'tis the likeliest Method to make every one safe and easie, quiet, and undisturbed in his own place of Abode and Habitation.

Be pleased to Hear what Progress hath been made, and what Care is used in this Excellent Undertaking, by the Account following.

A Short State and Representation of the Proceedings
of the President and Governours for the POOR
of the City of *London*, for the Year 1701.

PUrsuant to an Act made the 13th and 14th of Charles the Second, for the Erecting a Corporation for Work-Houses, within the City of *London*, and the Liberties thereof, the President and Governours for the Poor of the said City and Liberties, Have taken several Houses in Half-Moon-Alley, without Bishops-gate, at a considerable Yearly Rent, and thereof they have made, and are still making, fitting and inlarging, Convenient Work-Houses, for imploying Poor Children of the said City and Liberties, and such Distressed Vagrant Children, as are found therein, that have no Settlement. In the fitting and preparing whereof, and in furnishing the said Work-Houses with all manner of Necessaries, there have been great Sums of Money laid out, and expended, there being at this time Three Hundred Thirty Two Children therein, whom they Cloath, Feed, and Provide all Conveniencies for, Teaching to Spin, Read, and divers of them to Write also. Every Morning and Evening, their School-Master, who is a Minister, Reads Prayers to them, and the rest of the Family, and Instructs them, at all convenient Seasons, in the Church-Catechism. Of the above-mentioned Three Hundred Thirty Two Children, Seventy One were Vagrants, habituated to Pilfer and Steal, about the Wharfs, Keys, and Markets of the said City; addicted to almost all the Vices that their Years were capable of, and accustomed at Nights to lie under Bunks and Stalls in the Streets, or where else they could find shelter. The said President and Governours, for keeping their Courts, Committees, Books and Accounts, and the Management of their various Affairs, co-incident thereupon, have a Secretary, and a Messenger. And for the more immediate Governing, Teaching, and Providing for the said Children, they have a Steward, a Matron, a School-Master, as before, and a School-

School-Mistress, to teach them to Read; a Writing-Master, a Porter, Thirteen Teachers to Spin, Nine Nurses, and Two Cooks, whose Salaries, Wages, and Allowances, are a further Unavoidable, and Annual Charge. The said President and Governours do also at their Work-House, every Monday Morning, deliver out Wooll to be Spun, to all such poor Persons as desire it, and are skilful in Spinning thereof, and pay the best Prices that are any where given for the like Work. And they are making a further Provision for the Employing all grown and sturdy Beggars, and for the preventing any Persons Begging in the Streets. And if the preventing Habits of Idleness, Theft, Debauchery, Prophaneness, and other Immoralities in Children; and on the contrary, sowing the early Seeds of Industry, Honesty, Sobriety, Piety and Virtue in them, Employing such Persons as are before-mentioned, and preventing any Beggars in your Streets, be Works acceptable to God and Man, and tend to the Reformation of succeeding Generations: It is hoped so Great, so Good, and Excellent Undertakings, will receive a suitable Encouragement, Aid and Assistance.

And Here now, what a Beautiful Prospect have we before our Eyes of this Grace of Charity, if she were to appear in a visible shape, would, as *Plato* fancied of Old concerning Truth, Attract the Eyes and Hearts of every one, and make us for ever wish for, and fall in Love with the Perfections of that Original State of Goodness, we were at first Created in.

Here, are Displayed before us, as it were in a Lively Picture, all the Common and Unfortunate Objects of Humane Life; all such as appear, Poor, Weak, and Infirm, through Age, or Want; thro' ill success of Trade, or Sicknes, and all the other unexpected Casualties that wait upon a Private or Publick Station of Life.

Here

Here, the Desolate Orphans are Provided for, Maintain'd, and Brought up, to become Useful to the World, and Beneficial to themselves.

Here, the Melancholy Widows, and those that are Friendless find a safe Retreat as inviolable as the Privileges of a Sanctuary.

Here, all sorts of Diseases (even those which are grand Racks and Torments of Nature) are by Skilful Advice, by Diligent Applications, and Regular and Wholsom Diet, removed from Oppress'd Nature, and the Patients restored to Health and Vigour, (the two Chiefest Blessings on this side Heaven) to make Men serviceable to themselves, and to the Publick Good and Interest of all Communities.

Here, the Lost Reasons of Men, through Madness and Frenzy, are by Just and Necessary Measures, re-instated into their Rightful Government over all the Parts, which make up the Great Distinguishing Characters of a Soul from the Body.

Here, all the Irregular Passions and Appetites of Nature, all the Latent, and heretofore unknown Causes of Distraction, which too too often ferment the Mass of Blood into a Storm, are Artfully discovered, and found out, and no less successfully Removed, and Cured; and the Man, like the Great Ocean after a long Tempest, becomes sedate, and Calm, Composed, and Quiet; He is Himself again, as if He were a-new Created; His Relations enjoy the Benefit of his Conversation, He is become Delightful to his own Thoughts, Useful to Mankind, and Thankful to His God.

Here

Here, Industry is Incouraged, and Youth gently led by the hand into various Trades and Employments, and they, by the continuance of that Industry, Live well, easily, many times grow Rich and Honourable, and by the Blessing of God upon their Diligence and Frugality, do not only provide for their own Families, but Return even while they Live, or after their Death, very considerable Benefactions to the Relief of Others, even to the very Place of their Education: like *Brooks and Rivers*, (to use the *Psalmist's* Phrase) not only make fruitful the Barren Parts of the Earth through which they take their Course, but likewise gratefully Return their Treasures of Water to supply the Grand Ocean, whence they drew their Original.

Here, Those, who are justly accounted the very Pests of Publick Places and Cities, the Ruine of Youth, and Debauchers of Families, traversing the Streets under the Shades of Night (Darkness being the safest Retreat for Guilt,) like the Wanton Woman in the *Proverbs*, *lying in wait at every Corner*; here, are they severely Punished for their Vices and Follies.

Here, Vagrant and Sturdy Beggars, who are able to do good to themselves and the World, if they were not incouraged to Sloth and Idleness, by an Unreasonable Credulity, and misapplied Compassion, are Disciplin'd into Industry and Honesty.

Here, Work-Houses are Erected to Instruct the Youth of both Sexes, in such a Method as to be extremely subservient to the good of many Publick Trades, and Manufactures, upon which even the most necessary Concerns of Life depend; and thereby

by having rendred those Arts which we mainly live by, of making and improving our Cloathing and Linen, Beneficial to our selves, and of inexpressible use and advantage to the World in General.

And I am Confident, amongst such Generous and Publick Spirits as are here present, they will not omitt furthering such Good Works, which naturally tend to the Reforming succeeding Generations; but will be glad to take all the Opportunities they can, to Establish and Perfect an Universal Nursery for the Incouragement of it, since they themselves will certainly find the manifold Benefits daily arising from them.

Lastly, Here, Learning and Knowledge is instilled and implanted in young Children, particularly *Mathematicks*, and *Navigation*; whereby they may by length of time, and the Blessings of Heaven upon their Indeavours, become Guardians of the Sea, Security and Advancement to Trade, and a general Incouragement to Merchants, as well as a Credit and Honour to their Nation and Country.

And now, O Divine and Heavenly Love! thou brightest Ray of that Supreme Fountain of Light! What Tongue is able to describe thy most incomparable Beauty, and declare thy Royal Bounty? How vastly dost thou inlarge our Minds, beyond the petty Cares, and little Interests, of a private Regard, into an Universal Care and Complacency, making every Man thy self, and all Concernments to be thy own.

How dost thou give us a Title to, and an Interest in all the good Imaginable of this Life; dost

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Inrich

Inrich us with thy Wealth, Adorn us with thy Honours, Dignifie us with thy Wisdom, and Bless us with all the Prosperities of this World, while all our Neighbours goods, by their Communications of them become our own.

How dost thou raise a Man above the reach of Misfortunes, and Disasters, of Grief and Trouble, Fear or Pain, while so many Publick Remedies are provided for the Cure of them?

How Sociable and Secure, how easie and pleasant a Life do we all lead under thy Kind and Auspicious Government? What innumerable Sorrows and Afflictions, what raking Fears and Suspensions, what Cares and Distractions of Mind at home; what Tumults, Disorders and Tragedies abroad might be prevented, if Men would but hearken to thy Mild and Charitable Suggestions? In a word, what a Paradise would this World become, in comparison of what it is, were thy Kind Influences received with that plenty and warmth which thou shewest in imparting them?

Whereas thy Good Precepts and Advices being neglected, Uncharitable Self-Love, and Unjust Desires; Fraudulent Attempts, and Turbulent Designs are set on Foot, and almost every where predominant.

May we all therefore, every one in his distinct Place and Calling, whether Publick or Private, earnestly Indeavour after the Attainment of so great a Blessing to the World.

A Blessing, as 'tis evident to us all, that can alone make our Lives, and those of others, mutually

ally Comfortable to each other, and which will not fail to meet with Everlasting Rewards of Peace and Joy in the World to come.

Which God of His Infinite Mercy, Grant unto us All, for the Alone Merits and Mediation of Jesus Christ our Blessed Lord and only Saviour.
Amen.

*To whom with the Father and the Holy Spirit,
Three Persons and One God, be evermore
Ascribed by us, and All the whole World,
All Honour and Glory, All Power and
Praise, All Might, Majesty and Dominion,
Now, and for Evermore. Amen.*

FINIS.

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