

The encouragement to works of charity and mercy, from Christ's acceptance of them as done to himself. A sermon preached in the Parish Church of All Saints in Northampton, before the President and Governors of the County Infirmary for sick and lame poor on Thursday, March 29, 1744 / by Richard Grey ... ; To which are added, the statutes of the said Infirmary.

Contributors

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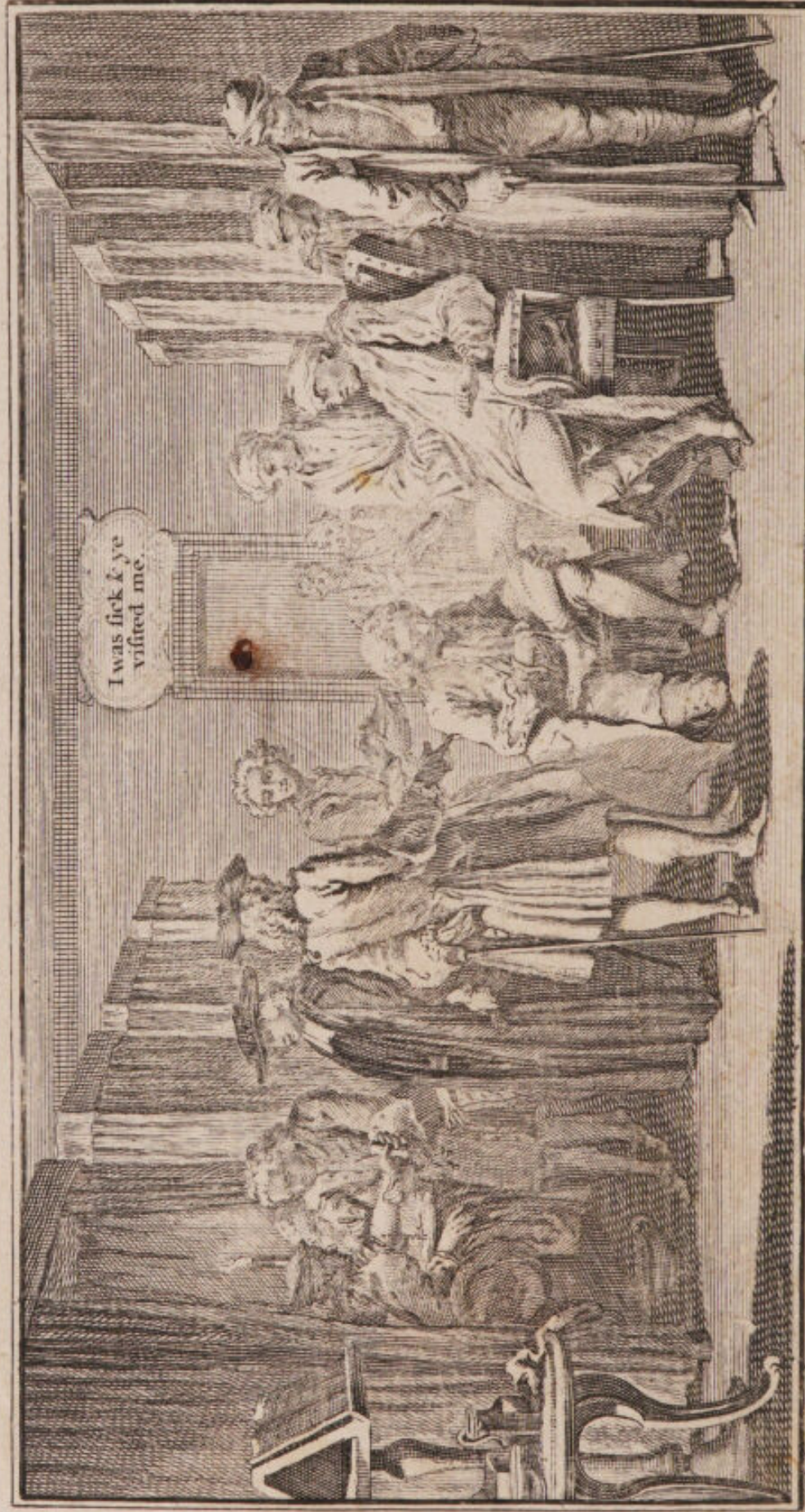
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The COUNTY INFIRMARY at Northampton.



J. Pine, sculp.

H. Gray del. in.

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The Encouragement to Works of
C H A R I T Y and M E R C Y, from
Christ's Acceptance of them as
done to Himself.

A
S E R M O N

PREACHED in the
Parish Church of *All-Saints* in *Northampton*,
BEFORE THE
PRESIDENT and GOVERNORS
OF THE
County INFIRMARY
For SICK and LAME Poor,

O N
THURSDAY, MARCH 29, 1744.

By *RICHARD GREY*, D. D.
Prebendary of *St. Paul's*, and Rector of *Hinton*
in *Northamptonshire*.

To which are added,
The STATUTES of the said INFIRMARY.

N O R T H A M P T O N :

Printed and sold by WILLIAM DICEY; also sold by J.
and P. Knapton, C. Hitch, and other Booksellers in *Lon-*
don, for the BENEFIT of the Infirmary. M.DCC.XLIV.
(Price One Shilling)

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T O

The Most Noble JOHN }
Duke of *Montagu*, } Grand Visitor,

The Right Hon. JAMES }
Earl of *Northampton*, } Perpetual President,

The Right Hon. GEORGE DUNK, Earl of
Halifax,

A N D

The rest of the Governors of the County-
Hospital at *Northampton*,

This Sermon is most humbly dedicated,

By their most obedient Servant,

RICHARD GREY.

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M A T T. xxv. 37, 38, 39, 40.

Then shall the Righteous answer unto Him, saying, Lord, when saw we Thee an hungred, and fed Thee ? or thirsty, and gave Thee Drink ?

When saw we Thee a Stranger, and took Thee in ? or naked, and cloathed Thee ?

Or when saw we Thee Sick, or in Prison, and came unto Thee ?

And the King shall answer, and say unto them, Verily, I say unto you, in as much as ye have done it unto one of the least of these my Brethren, ye have done it unto Me.

WE are met together this Day, to open, with that Solemnity which is usual and decent upon such pious Occasions, a truly Charitable and Excellent Work : To give God Thanks for the Success it has hitherto met with, and to implore his Goodness to prosper and perpetuate what
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is thus happily begun : To make our Acknowledgments to those worthy Persons, by whose unwearied Zeal and Industry it hath been brought forward to its present Maturity : To give it additional Strength and Credit, by this Publick Countenance and Support : And, lastly, to manifest our Love both of God and Man, by openly and professedly uniting in so laudable and exemplary an Expression of it.

It will not therefore be my Business, as a Preacher, so much to convince you of the *Obligations* you are under to Works of Charity and Mercy, as to animate and excite you *to abound in them more and more (a)* ; to improve and heighten the Good Dispositions you have already given a Proof of, and to invite and persuade *Others* to follow your Example ; to beseech Those who are yet behind us in this *Labour of Love*, to *fulfil our Joy in being like-minded (b)* ; in shewing the same tender Sense of the Misery of the Afflicted, the same Readiness to relieve their Wants, and to minister to their Necessities.

With this View it is, that I have laid before you, in the Words of the Text, a Motive to Works of CHARITY of all others the most powerful and endearing : The Declaration here made by our Blessed Lord, *That whatever Acts of Kindness and Pity*

(a) 1 Thes. iv. 1. (b) Phil. ii. 2.

Pity we have done to the Poor, shall, at the Day of Judgment, be accepted by Him, as done to Himself, being an Argument for the enforcing of this Duty, as much superior to every other Consideration, as the Religion of Christ is, in its Tendency to promote it, superior to every other Religion.

THIS will more fully appear if we consider,

- I. *First*, THE Character and Relation under which the *Poor* are here represented ;
- II. *Secondly*, THE Person, who thus graciously accepts the Good Offices we do them ; and
- III. *Thirdly*, THE Service itself, upon which He condescends to set so great a Value.

OF these as briefly as I can, that I may have the more time to enlarge upon the particular Occasion of our present Meeting.

I. THE Objects of our Charity, taken Notice of in the Text, are the *Hungry* and *Thirsty*, the *Stranger* and the *Naked*, the *Sick* and the *Imprisoned* : - - - - Some of the lowest and most miserable Part of Mankind, whose hard Fate it often is, to be overlooked and despised by the Pride and Fulness of their Betters, upon the account

of that very Want and Wretchedness, which most strongly plead for Compassion and Relief. Yet poor and wretched as their Condition is, and mean and despicable as their Persons may appear, our Blessed Lord *is not ashamed to call them Brethren* (a) : An Appellation, which does the highest Honour to Humane Nature, that it is capable of receiving, and justly intitles the meanest that partakes of it to our most tender Regard.

It is a Consideration that should endear us to each other, whatever Difference there is between us in outward Circumstances, that We are all the Children of One Common Father ; That we are Brethren by *Creation*, and yet more so by *Redemption*. But the *Poor* have an additional Title to our Love and Pity, in as much as, besides the Relation, which they bear in common with us, to One God and Saviour, *They* are the *Brethren of Christ* in a Sense peculiar to Themselves. They seem to be, in the Text, Emphatically so called by Him, on account of that *Poverty* which he condescended to partake with them ; nor is it unnatural to suppose, that the Feeling He himself had of their Necessities and Wants, may more strongly recommend them to his Compassionate Concern.

BUT

(a) Heb. ii. 11.

BUT on what account soever it is, that He hath dignified them with this Title ; whether as *Man* only, or a *Man of Sorrows and acquainted with Grief* ; whether as an *Expression* of his own Tendernefs and Affection for them, or as a *Recommendation* of them to *ours* ; since he has been graciously pleased, in so *particular* a Manner, and upon so *solemn* an Occasion, to own them for his *Brethren*, as *such* we ought to look upon, and behave ourselves towards them. And I am persuaded, that, the more we consider them in *This Light*, the readier we shall be to abound in all the Offices of Love and Pity, which they merit for his Sake, and receive by his Appointment. For let us consider, in the second place,

II. *THE Person*, who thus graciously accepts the good Offices we do them. *Verily, I say unto You, in as much as ye have done it unto one of the least of these my Brethren, ye have done it unto ME.* - - - To Me, Your Lord and Master, Your Saviour and Redeemer, Your Lawgiver, and Judge, and King, and GOD. Who is there amongst us, whose Bowels are not enlarged, whose Heart is not inflamed, who is not lost in Wonder and Astonishment at this unparalleled Condescension ? Who can hear this gracious Declaration, without being at a Loss where to fix the *Bounds and Measures* of his Charity ? Is

it possible for us to think, that we can ever do enough for Him, who has done and suffered so much for Us? For *Him*, who by his blessed Example hath taught us, and by his Grace and Bounty enables us, to do *that Good with which He is so well pleased?* For *Him*, who minutely observes, and faithfully records, and will abundantly recompense, the very lowest and most inconsiderable Expressions of our Good Will? Who hath assured us, that *Whoso giveth a Cup of Water only, in his Name, to any of the least of those who belong to him, shall not lose his Reward (a)?*

If these are our real Sentiments, why do we not transfer the Expressions of our Affection, whither he himself desires they may be transferred, and where, he hath so solemnly declared, they will be no less acceptable and grateful to Him? Since we cannot be so happy as *to have HIM always with us*, we should rejoice and be thankful, that we have still a way left us, to make something more than a *meer verbal* Acknowledgment of our Gratitude and Dependance, our Love and Duty, in that *the Poor* (His Representatives) *we have always with us, and whensoever we will, we may Do them Good (b).*

(a) Mark ix. 41.

(b) Mark xiv. 7.

LET us consider, thirdly,

III. THE Service itself, upon which he condescends to set so great a Value. A Service natural, easy, and delightful ! What indeed can be more so, than for us to part with a small Portion of that Abundance which God hath blessed us with, (for, generally speaking, the greatest of our Charities rise no higher) to make the Wretched Happy ? and to purchase to ourselves *the Blessing of him that is ready to perish* ? - - - - To employ, what might otherwise prove a Snare and Temptation, by being squandered away in Extravagance, or hoarded up by Avarice, to the most excellent and useful Purposes. - - - - To do Good to others, without Prejudice to ourselves ? or rather to do Good both to Ourselves and Others, at the same Expence ? For, as we cannot, if we have any Humanity, but be deeply affected with the Wants and Miseries of our Fellow-Creatures, so in relieving *theirs*, we relieve *our own* Uneasiness. *The Merciful Man, (says Solomon) doth Good to his own Soul (a).* He shares himself the Pleasure and Refreshment that he gives to others, and, by a present Fund of exquisite Delight, anticipates, in some measure, his future Recompence. And it was the Saying of a Greater than

(a) Prov. xi. 17.

Solomon, that it is more Blessed to Give than to Receive (a).

IT is not indeed the intrinsic Value of what we bestow in Alms or Acts of Charity, but the Principle of Divine Love from which they spring (and of such only as have this substantial Root I would all along be understood) that gives them Acceptance in the Sight of our Redeemer. Nor is it to be doubted, but that, wherever this Principle operates in its full Perfection, it would carry us forward, if *Occasion* required, to the most exalted Effects of it ; even to *the selling all we have and giving it to the Poor (b)*, and *laying down our Lives for the Brethren (c)*. But these are Trials, which we are rarely called to. In the ordinary Course of God's Providence, little more, if any thing, is required of us, than that we *should be merciful after our Power ; if we have Much, that we give plenteously ; if Little, that we do our Diligence gladly to give of that Little ; and even by this we shall gather ourselves a good Reward in the Day of Necessity (d)*. And shall we with-hold this *Easy Tribute* of our Love ? Shall we think even This too much to be placed to his Account, who *gives us All Things richly to enjoy ?* How should we be able to answer those higher Demands,

(a) Acts xx. 35. (b) Mat. xix. 21. (c) 1 John iii. 16.
(d) Tob. iv. 8, 9.

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culated for *Visiting* and *Relieving* the *Sick* ;
 - - - it takes in the *Stranger* - - - cloaths the
Naked - - - and feeds the *Hungry*, in the
 strictest Sense. Whatever Considerations,
 therefore, inforce the Practice of any of these
 Duties *Singly*, must, with additional Strength,
 recommend an Undertaking, which gives
 the fairest Opportunity of doing so great a
 Number of them together, with the utmost
 Advantage.

THE peculiar Subserviency of an *Infirm-
 ary* to this End is so evident at first Sight,
 the Benefit of these admirable and well-
 contrived Charities have been so particularly
 enumerated, and the Encouragement of
 them so pathetically recommended, by those
 who have gone before me in Discourses
 of this kind, That it is impossible for me to
 say more than has been said already, or to
 use any Argument in favour of them, of
 which most of those who hear me are not
 sufficiently apprised.

I have myself carefully perused, and at-
 tentively weighed, what has been offered to
 the Publick on this Subject ; and am in-
 clined to think, that there is no Person, who
 has done the same, but will readily acknow-
 ledge, “ That a Design more Charitable in
 “ itself, more extensively Beneficial in its
 “ Effects, or that carries a fairer Appear-
 “ ance of Prudence, Faithfulness and Fru-
 “ gality

“ gality in the Conduct and Application of
 “ it, can hardly be devised by the Heart of
 “ Man, or was ever introduced into Hu-
 “ mane Society.”

IT would be superfluous to descend to Particulars, which have been *often repeated*, and are *universally allowed*. Permit me only to recal to your Thoughts some of the *principal* and most *important* Motives that concur to recommend it, in respect of - - - Our own Satisfaction - - - of the Benefits arising from it - - - and Of its manifest Tendency to promote the Glory of God, and the Honour and Reputation of our holy Religion.

I. *First*, IT is no small Recommendation of this Charity, that we are fully satisfied, that the Immediate Objects of it are Such only as are in real Distress. They are the *Poor Sick and Lame*. Names, which, at the first hearing of them, bespeak Your Compassion. For what Condition can be more truly pitiable, than That wherein Sickness and Poverty meet together, and add to each others Weight?

WE must all know, from what we have either felt ourselves, or observed in others, how grievous to Humane Nature Pain and Sickness are, even in Circumstances that afford *All the Alleviation* they can possibly receive. How much more so must they be to Those, who are destitute, not only of
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every kind of *Relief*, that is seasonable and proper, but of the *Common Necessaries* of Life, at the same time? If these are Burdens, that neither the Tendernefs of Friendship, nor the Obsequiousnefs of Dependance, nor the Command of Wealth, can make easy or tolerable, when inflicted in any extraordinary degree, how insupportable must be the Pressure of them, when aggravated by Cruelty, Neglect, and Want? When Hunger, and Thirst, and Cold, and Nakedness, are the sad Attendants of *racking Pain* or *lingering Disease*; and, to compleat all, perhaps, is added, the Melancholy Sight of a Starving Family, whose only Support has been the hard Labour of a poor helpless Creature, now *doubly suffering* in what he feels both for himself and them, what Scene can be more affecting? what Circumstances more deplorable? or who, that has a Heart of Pity, but must feel a Share of, and tenderly commiserate such accumulated Distresses?

X It is no just Exception either to the *Reality* of this Distress, (which God only knows how many are at this time actually sinking under) or to the *Charity* which should relieve it, that, by the Laws in Force, Every Person in Want is supposed to be taken care of at the proper Place of his abode - - - and that, consequently, no one can

can be in so forlorn and desolate a Condition, as is here represented - - - nor, if he really were, ought the Burden of providing for his Relief to fall upon Others, which is legally and regularly fixed upon the Parish to which he belongs.

FOR, in Answer to this, it may be observed, 1. That the Legal Provision for the Poor, even upon the best Supposition of a due Execution of the Laws for their Maintenance and Support, is confessedly inadequate to their Necessities in *Extraordinary Cases*. 2. That, allowing the *Sufficiency* of a Parochial Relief, it is oftentimes administered in so *illiberal* and, in some Cases, so *exceptionable* a Manner, as to make the Apprehension of being reduced to it, especially to those who have lived creditably and comfortably in the World, more dreadful and afflictive than the Want or Sicknefs which would compel them to have recourse to it. And, 3. *lastly*, That there are for this reason, Great Numbers of *Sick and Lane*, who, tho' not legal Objects of the Publick Care, have yet an equal, if not a better, Title to our Charity and Compassion, than Those who are. Add to all this, that no Man of a truly charitable and generous Heart will content himself with doing just so much Good, as by Law he is obliged to, and no more. Such a one will seek a *larger Field* for the

Display of his Beneficence, and not confine it within the narrow Bounds of his own Neighbourhood or District, if he has the *Means* and *Opportunity* of extending it farther ; much less will he place *That* to the Account of God and Religion, as a *Voluntary Charity*, which he knows he may be compelled to by the Laws of his Country. But to proceed.

2. As we have this Satisfaction, that the Objects of our Charity are Real Sufferers, and deserve our Compassion ; so we have all reasonable Assurance, that what we contribute, will be duly applied for their Relief.

THE *Government* and *Direction* of it is in the Hands of Men of Character and Fortune ; who have no Interest to serve by it, nor Compensation for the Trouble they so generously give themselves, but the Satisfaction of Promoting a Publick Good. The *Rules* and *Orders* by which it is regulated, have with great Accuracy been adjusted, after the most careful Examination, and conformably to the Experience which other Establishments of the same kind, in different Parts of the Kingdom, have already had of their Usefulness and Propriety. And that we may have something more than a *Presumptive Security* in this behalf, an Account of the *State* and *Proceedings* of the Infirmary,

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tage is, that the good Effects of them are produced at a very small Expence, in comparison of what they would require, even if *it could be supposed*, that the same proper Assistance and Advice, due Regimen, necessary Attendance, Cleanliness, Quiet, and Regularity, which contribute so much to the Recovery of a Patient, were to be met with all together, in any *other Place*, by those who stand in need of it.

It has been laid down as Matter of Fact, confirmed by Experience, that distressed Objects are taken care of in *Infirmaries*, for a *tenth (a)* Part of what must necessarily be expended for them, at their own Habitations. So that the same Contributions, which, if disposed of *separately*, and in a *private* manner, would barely be sufficient for the Relief of *thirty* or *forty* Persons, when collected together, and thus providently managed, shall answer the Distresses of *Three* or *Four Hundred*. And, what is still more, supposing this Collection to be *doubled*, it shall then extend to the Relief, not of *twice only*, but of *three times* that Number. For, the larger the Contribution is upon the Whole, the more is the Expence of each Patient abated, and consequently, the more Room there is for the Admission of others.

FOR

(a) See Dr. *Alured Clarke's* Preface to his Sermon, preached in the CATHEDRAL, at the opening of the County Infirmary at *Winchester*. Page 9 and 10, 8vo Edit.

FOR the Proof and Illustration of these Particulars I must refer to what is already in the Hands of the Publick (*a*). The Conclusion I would draw from them is this - - - That whoever, out of a Principle of Goodness and Compassion in his Nature, or by way of Gratitude for any Mercy received, or from a Conviction of the indispensable Necessity of Good Works to his Salvation, or from a Consciousness of his having *hitherto* not sufficiently attended to his Obligations of this kind - - - Whoever, I say, from these or any other Religious Considerations, shall be determined within himself to Devote, for *the Remaining Part of his Life*, such a Portion of his Substance, as he can properly afford, to *the Relief of the Sick and Poor*, cannot make Choice of *Any Method*, by which his pious Intentions will be so *fully answered*, or his Charity do so *much Good*, as That, to which he is now invited.

AND, indeed, were there no *other Motive* to the making such a Resolution, as I have just now mentioned, a Good Man would

(*a*) See Extract of a Letter to Dr. Stonhouse at Northampton from the Rev. Dr. Burton of Winchester - - - The Proposals for establishing a *County Hospital* at Northampton, together with *The Mercury* of March 19, 1743-4 - - - and The Letter to a Gentleman in *Berkshire*, lately published, to promote an annual Subscription towards the erecting of a *County Infirmary* at Reading.

would be inclined to do it, merely for the Sake of Giving Encouragement to a Design, the *Beneficial Effects* whereof, comparatively considered, bear so great an Over-proportion to the Charitable Contributions allotted for them.

I might further observe, that much Pains has been taken, and minute and exact Calculations made (*a*) to shew, that Particular Parishes, and even Private Persons, may be *Real* Gainers, in point of Interest, by contributing to this Work. But there are Motives of a Superiour Nature, more proper to be insisted upon from *this Place*. The Gain, that we ought principally, if not solely, to propose to ourselves in our Designs of being useful to Mankind, next to his Favour and Approbation, who has commanded us *to Do Good, hoping for nothing again* (*b*), (that is, without regard to, or expectation of, any *Worldly* Profit or Convenience) and to the
Recompence

(*a*) See the *Northampton Mercury* of February 6, 1743-4; but please to observe, that (*by an Error of the Press*) the Expende of an Out-Patient is there charged at 3*s.* 6*d.* per Week instead of 1*s.* 6*d.*

Note, The *whole* Accommodation of an In-Patient, on the *exactest* Calculation, amounts at least to 6*s.* and in *small* Infirmaryes to 9*s.* per Week. *Winchester* and *Exeter* have reckoned their *In* and *Out* Patients, *promiscuously*, at 5*s.* per Week, which comes *nearly* to the same thing; tho' that Method is not so satisfactory to the curious Inquirer, who may (as I am *credibly* informed) depend on this *distinct* Computation.

(*b*) Luke vi. 35.

Recompence he hath promised us at the Resurrection of the Just, should be the Applauses of our own Minds from a Conscientiousness of Doing Good, out of a Principle of Duty ; and the Satisfaction resulting to us from a *View of the blessed Effects* of our Charity and Beneficence, in the Happiness of those who are relieved by it. And if the Preservation of Multitudes from Distress and Ruin, if the Restoring those, who are almost lost for want of Help, to Themselves and to their Families ; if giving them Health for Sickness, Ease for Pain, Freedom for Confinement, Strength for Weakness, Chearfulness and Tranquility of Mind for Sorrow, Anxiety and Despair - - - If these are *Benefits* and *Blessings* to Mankind, let the *Thousands* proclaim them, who, in the Compass of a *few Years*, have been discharged from these *Infirmaries*, in the full Possession and Enjoyment ; Many, after a no less *tedious* than *painful* Struggle with their Calamities, and when every other Means of Relief had proved ineffectual.

NOR are the Benefits of an *Infirmary* confined only to Bodily Pain and Sickness, but may extend themselves yet further, to the Spiritual Maladies of those who are under the Care of it. The Ignorant here may be instructed, and the Dissolute reclaimed, and the Dead in Trespases and Sins, thro' the

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all-powerful Grace of God, be raised to the Life of Righteousness. The strict Regularity to which the Patients are obliged, the Spiritual Assistance which is charitably administered to them, the Aptness of Mens Minds to receive religious Impressions in time of Sickness and Distress, and the good Improvement that will be made of it, to the pressing home upon them their Everlasting Concerns, whilst they are here in a suffering or declining Condition, All contribute to this *happy* Change. And who is there, that feels not an inward Pleasure (a Pleasure that must greatly over-pay his Liberality) when he reflects, that, by a *small* Benefaction, he may be happily instrumental not only to the prolonging of a mortal Life, but to the Saving of an Immortal Soul!

THERE are other Good Effects, which these Charitable Foundations are fitted to have upon the Minds and Behaviour of the *Lower Sort*. The Relief, which the Miserable here meet with, must naturally lead them to a due Sense, and thankful Acknowledgement of God's Goodness and Mercy, in raising up Benefactors to give *them Help in time of Need*, which may have a suitable Influence upon the Remaining Part of their Lives.

IT must also tend to give the *Poor in general* grateful and honourable Sentiments of,
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than by *letting our Light* THUS shine before Men, and shewing ourselves, as it were, *Fellow-workers* with Himself, in contriving, promoting, and securing the Happiness of Mankind?

THAT this Advancement of God's Glory is the *chief End* both of our *Being* and *Religion*, is a Truth, in which Christians of All Parties and Persuasions are unanimously agreed. And, by how much the more it is lamented by the *Wise and Good* of every Denomination, that we are *unhappily divided* in any *other* respects, the more they will think it their Common Interest and Duty, to join, *without Distinction*, in such *Good Works*, as are most eminently conducive to That End. Let not therefore the *Narrowness* or *Jealousy* of Party Spirit obstruct or prejudice an Undertaking, which, we have reason to believe, is so highly acceptable to Almighty God. What have our *Religious* or *Civil Differences* to do with an *Exercise of Charity*? - - - That Charity, which is the *Bond of Peace* and *Perfectness*? It is the *intrinsic Excellence* of the Work itself, and the Integrity and Singleness of our own Intention (not the Principles or Motives of Any who may concur with us) that challenges our First and Immediate Regard. If a Design of this Nature brings *Glory to God*, and *Benefit to our Brethren*, and *adorns the Doctrine of Christ*

Christ our Saviour, That surely is a Recommendation of it sufficient to outweigh every Objection, were there *really any*, that could be brought against it.

AND now what shall I say more, to persuade every one who is concerned, readily to unite in, and stedfastly and vigorously to prosecute, so *Humane*, so *Christian*, so *God-like* a Design? A Nobler Opportunity of Doing Good cannot, in the Opinion of many Worthy and Judicious Persons, offer itself to All who are well-disposed. And Those at least, who are *thus persuaded*, we may with Earnestness intreat, (if Intreaty can be wanting) not only to Contribute Liberally and Chearfully *themselves*, but to exert all the Influence and Credit they have with *others*, to engage Them to do the like. This will shew, that they have this Charity really at Heart - - - that what Encouragement they have given, or shall give to it, is from Rational and Religious Motives; from a thorough Conviction of the Obligation they are under, in Imitation of the Example, and in Obedience to the Will of Christ, to *Do All the Good they possibly can*; and to a Firm Belief, that this Design is such, from which the Greatest Good may be expected. *Whatever* they do, *they will do it heartily, as unto the Lord, and not unto Men*; For unto Him *they do it, if they do it to his Brethren*.

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As it is evidently calculated for the Benefit of the *Whole County*, so 'tis heartily to be wished, and, one would think, it might reasonably be expected, that it should meet with Suitable Encouragement from Every Part of it. And it would have been Matter of *Surprise*, as it must needs be of Concern, that *any One Name of Worth and Character* among us is found wanting in the Number of our Subscribers, were it not a Common Observation, that in the Variety of Judgments, Interests, and Affections, which divide Mankind, the *Best Designs* do frequently suffer, and sometimes prove abortive, thro' Mistake, and Prejudice, and unfair or partial Representation.

IT is however some Abatement to this Melancholy Reflection, that, tho' the *First Proposal* of such Designs may, for the Reasons above-mentioned, and thro' a *Diffidence of the Success of them*, be *Coldly* received by Persons Otherwise well-disposed, and ready to promote every Humane and Beneficent Undertaking, yet, when their Prejudices are once removed, and their Mistakes rectified, they generally make amends for their former Indifference, by being the more Warm and Active in supporting them afterwards.

AND, as the Blessing of God hath signally attended, and his Providence conducted, every Work of this kind, that hath hitherto
been

been begun, we have Reason to hope, and Encouragement to beseech Him, that he will, in like manner, extend his Favour to This of Ours ; that he will prosper the *Work of our Hands upon us*, and *multiply the Seed sown (a)*, and in his own good time remove every Obstruction, that may prevent or retard the Growth and Increase of it.

IN the mean while, let no Endeavours be wanting on *Our Part*, no Argument omitted, no Method of Persuasion left untried, that may be proper to engage the Concurrence of *All*, whose *Hearts* and *Hands* are yet to join with us.

THE Conduct of *St. Paul* will afford us Matter of Instruction, well worthy of our Attention and Regard, in Applications of this kind. We may observe, that tho' he directs *Timothy* in general to CHARGE *them*, *who are rich in this World*, *that they be ready to Give, and glad to distribute (b)*, yet he uses great *Delicacy of Address*, when he is persuading the *Corinthians* to a Particular Contribution. He endeavours to *provoke their Zeal* by the Example of Others, who, *to their Power*, *he bears them record*, *yea, and beyond their Power*, *were willing of themselves (c)* - - - He speaks of it as a Point in which their *Honour* was concerned, (and not *theirs only*, but *his also*) that the Large-
ness

(a) 2 Cor. ix. 10. (b) 1 Tim. vi. 16. (c) 2 Cor. viii. 3.

ness of their Contribution should be answerable to the Expectation he had raised of their Zeal and Munificence (*a*) - - He tells them, that *he means not that some should be burdened, and others eased*; but there should be an Equality (*b*) - - - And, lastly, that he speaks not by *Commandment*, but by *Occasion of the Forwardness of others*, and to prove the Sincerity of their Love (*c*).

IN this engaging manner does that *Great Apostle* and Master of Persuasive Eloquence, who (as he elsewhere speaks) *might have been bold in Christ to enjoin what was convenient* (*d*), set himself to INTREAT the Charity of the Publick.

AGREEABLY to this Pattern, and warranted by this Authority, I might here, if it were necessary, excite *your Emulation* by the Zeal, and Spirit, and Liberality, that has been shewn in *other Places*, on the like Occasion. A County so eminently distinguished, in Proportion to its Extent, by the Number of its Inhabitants of Rank and Fortune, may with Modesty be presumed at least as *able*, God forbid it should be less willing, to promote and support Any Good and Useful Work! I might suggest - - - That the Eyes of the Publick are upon us - - - that the *Honour* and Credit of the Rich, as well as the Benefit of

(*a*) 2 Cor. viii. 24. and ix. 4. (*b*) 2 Cor. viii. 14.
 (*c*) 2 Cor. viii. 8. (*d*) Philem. 8.

of the Poor, are deeply interested in giving to *What is already so far advanced*, such a Degree of *Stability, Perfection and Extent*, as may appear neither unequal to the Example of Those who have gone before, nor unworthy the Imitation of Those who shall come after us, in the same Charitable Designs. - - - That we are however far from expecting that the Accomplishment of it should rest wholly upon those of *Higher Rank*, being willing and desirous, that *Every One*, in his Sphere and Proportion, may have a Share (I will not say in the *Burden*, but) in the *Pleasure and Credit* of Contributing to so glorious an Undertaking. - - - And lastly, that Every Man's Contribution, be it great or small, will be thankfully received as the Pledge and Testimony of his own Free Benevolence; as a *Matter of Bounty (a)*, which, however warmly we may solicit, we desire not to *extort*, much less do we claim any Authority to *Command*. This only let us add, with the same Apostle, *that he that soweth sparingly, shall reap sparingly, and he that soweth bountifully, shall reap also bountifully: Every one, according as he purposeth in his Heart, so let him give, not grudgingly, or of Necessity, for God loveth a Cheerful Giver (b)*.

THOSE on whom God has bestowed, together with Wealth, and Power, and Honour,

(a) 2 Cor. ix. 5.

(b) 2 Cor. ix. 7.

nour, a Mind and Dispositions equal to their Abilities ; - - - whom, in this *Elevation* of Life, he has blest with *humble, tender, and generous Hearts*, want not to be reminded, that 'tis *Their Duty, Their Glory, Their Happiness*, to be *Rich in Good Works*. They will not think a Diminution of their Greatness, to *condescend to Men of low estate* (a) ; to look with an Eye of Pity upon the *Sufferings*, or give a helping Hand to the *Relief*, of those beneath them. They know - - - that of All the Pleasures and Gratifications with which their Affluence can furnish them, no Delight is so exquisite as that of Doing Good ; - - - That of all the Titles they are distinguished by, none is more illustrious, than (what they share with God himself) that of *Patrons of the Afflicted, and Helpers of the Friendless*. - - - That there is no Use of Riches, but in the Enjoyment of them ; nor any true *Enjoyment*, but in the Application of them to Beneficial Purposes - - - That their *Great Possessions* were not given to Them for Themselves only, but for the Benefit and Relief of those who want - - - That, exalted as they are above the rest of their Fellow-Creatures, they have Themselves a *Master*, who expects *this Service* from them, and will require it at their Hands - - - And that nothing will more effectually recommend them

(a) Rom. xii. 16.

them to his Favour, nothing more endear them to the Affection of Mankind, nothing give them more solid Comfort and Support when they shall stand in greatest need of it, nothing make their Names and Memories more blessed and revered upon Earth, nothing more increase and enlarge their Joy and Reward in Heaven, than a *Faithful and Conscientious Performance* of it.

WITH Gratitude and Pleasure we reflect, that Persons of such noble and generous Sentiments as these, have not been wanting to Patronize and Encourage our present Undertaking. Persons, who are an Ornament and Blessing to the Age in which they live, and the Effects of whose Goodness will be felt and enjoyed by Generations yet to come. May the Number of them increase ! and may that God who put it first into their Hearts, still more and more inspire them with the Zeal and Consolation of Well-Doing, that they may see *this Charity have its perfect Work*. But to those also of more contracted Fortunes we have been much obliged. The Contributions already raised are more than could be hoped for in so short a time ; and much more may yet be done, would every one add his Part according to his Power.

LET none of us then content himself with thinking (as we are apt to do) how Liberal
he

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a Stranger, and ye took me in ; Naked, and ye cloathed me ; I was Sick, and ye visited me ; I was in Prison and ye came unto me. For, verily, I say unto You, in as much as ye have done it unto one of the least of these my Brethren, ye have done it unto Me.

F I N I S.