

Christian charity a rational duty. A sermon preach'd before the ... Lord Mayor, the Court of Aldermen, and the governours of the several hospitals of the City of London, in St. Bridget's church, on Easter-Monday, April 11. 1726 / By Richard Smalbroke.

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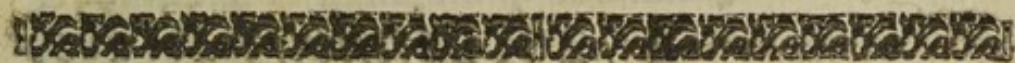
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Forbes Mayor.

Maria xxvi. Die April.



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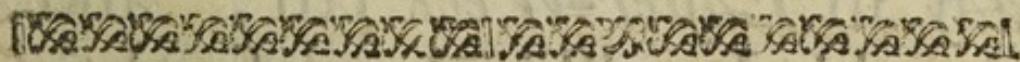
L^d Bishop of *St. David's*

Spittal-Sermon,

AT

St. Bridget's on Easter-Monday

1726.



Printed

Forbes Mayor.

Martis xxvi. Die April.

*1726. Annoq; R. Rs.
Georgii, Magnæ Bri-
tanniæ, &c. Duode-
cimo.*

IT is ordered, that the Thanks
of this Court be given to
the Right Reverend Father in
God the Lord Bishop of St.
David's, for his Sermon Preach-
ed before this Court, and the
Governors of the several Hospi-
tals of this City, at the Parish
Church of St. *Bridget* on *Mon-
day* in *Easter-Week* last; and
that his Lordship be desired to
Print the same.

Jackson.

*Christian Charity a Rational
Duty.*

A
SERMON

Preach'd before the

Right Honourable the

Lord Mayor,

THE

Court of Aldermen,

AND THE

Governours of the several Hospitals
of the City of *London*,

In *St. Bridget's Church*,

On *Easter-Monday, April 11. 1726.*

By the Right Reverend Father in GOD,
RICHARD, Lord Bishop of *St. David's*.

SMALBROKE

L O N D O N :

Printed for J. WYAT at the *Rose* in *St. Paul's*
Church-Yard. MDCCXXVI.

Christian Charity & Rational

Duty.

SERMON

Preach'd before the

Right Honourable the

Lord Mayor,

Court of Aldermen,

AND THE

Governors of the several Hospitals
of the City of London,

In St. Bridget's Church,

On Easter-Morning, April 11. 1736.

By the Right Reverend Father in God,
RICHARD, Lord Bishop of Exeter.

L O N D O N.

Printed for J. WAT at the Sign of the Ship,
Church-Yard, MDCXXXVI.





St. MATT. XXV. 34, 35, 36.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.

35. For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.



THESE Words are a considerable part of the Narrative of the Proceedings of the great Day of Retribution, pronouneed in a Prophetical manner by that Divine Person who will be our final Judge; and that too in an affair of extream Consequence to us all, who shall

shall most certainly appear before his Tribunal, and receive an irreversibile Sentence of Eternal Happiness or Misery, according to our respective Works and Behaviour in this Life, from the mouth of the very same Person, invested with the Character of the King of the World, the Saviour, and at the same time the tremendous Judge of Quick and Dead. If then the most important Subject can awaken our Consideration, or our natural thirst after Futurities can be gratified by the knowledge of a future Event of infinite Concern to us; the Words of our Text, which reveal the secrets of Heaven it self, most justly demand the greatest Reverence and Attention. And they more especially do so, as they are so properly applicable to the solemn Occasion of the present Assembly. I shall therefore now enquire, from these Words of our Lord,

First, How, and in what sense, Works of Charity, and especially those enumerated in the Text, are Rewardable by Jesus Christ, the Judge of the World.

Secondly, How, and on what grounds, Works of Charity, performed to indigent and suffering Christians, are to be consider'd as done to Christ himself.

Thirdly, Whether the general Precepts of Charity, consider'd as Rewardable by Jesus Christ, ought not to receive particular Limitations from the Nature and Reason of the thing it self.

And

And *Lastly*, I shall shew how the several Works of Charity, mentioned in the Text, are actually exercised by the pious Care of those that Inspect and Preside in the Hospitals of this City; the Benefactions and right Management of which we are now met to Commemorate.

Agreeably to the Method proposed, I am, *First*, To enquire how, and in what sense, Works of Charity, and especially those enumerated in the Text, are Rewardable by Jesus Christ, the Judge of the World.

That Charity is a great Christian Duty, and that proper Rewards are annexed to the several Performances of it, is too evident and clear a Point to be contested. The Question then that arises is, how any good Works, and particularly those of Charity, are entitled to a Reward? Now it is certain, that no good Works whatsoever, consider'd as performed by such weak and corrupt Creatures as Men, can strictly demand a Reward at the Hands of God. For our best Actions are imperfect, and the best of Men are very deficient, either as to the Means, or Intention, or End, or at least in some Circumstance or other of performing their Duty, and especially when view'd in all its Latitude. *All our Righteousnesses*, as the Prophet speaks, *are as filthy rags*, and have some mixture of Infirmity and alloy of Impurity. And if there is any Defect that attends a good Action, it becomes in some measure bad, or at least imperfect. For to render it entirely good, nothing but what is good must

must concur. And therefore when *St. Austin* calls the Virtues of the Heathens *Splendid Sins*, if that Word be softned into *Defects*, it is no such mighty Paradox as has been pretended. And indeed this is not only clear from the Nature of Moral Actions, but we are taught by our Lord himself, that when we have done *all* that is commanded us, *we are unprofitable Servants*, as having done nothing but what was our Duty to do; that is, that we have no just Pretensions to be Rewarded for what is performed by us agreeably to our necessary Obligations. Whence then is any Reward due to any good Actions? I answer, From the equitable Abatements of the Gospel for what falls short of absolute Perfection; from the free grace and favour of God in accepting Sincerity instead of unerring Obedience; from the all-sufficient Merits of Jesus Christ, as deriving a Value on our imperfect Goodness; and from the Promises of the Gospel to confer Rewards in proportion to the several degrees of our Virtue and Piety. Good Works then, and particularly those of Charity, are Conditions appointed by God; the performance of which, according to the gracious Terms of the Gospel, will be attended with suitable Rewards; which therefore are the Gift of God, no less a Gift than that of eternal Life, thro' Jesus Christ our Lord. There is therefore a Suitableness or Congruity between good Works and Rewards, not in the Nature of the things themselves, but in the Evangelical Sense, that is, thro' the favourable acceptance of our best and most sincere Endeavours

vours to perform our Duty, in Virtue of the infinite Mercies of God in Jesus Christ. This is the Doctrine of the Gospel, which disclaims all pretensions to Reward upon any other foot than that of the Merits of our blessed Saviour, and the Favour and Promises of God as founded upon them. And this is likewise the true *Protestant* Doctrine, which enjoins the necessity of good Works, imperfect as they are, as Conditions required in order to qualify the Performers of them for those Rewards, that are only due thro' the Grace of the Gospel. So that the Charge of the Church of *Rome* on those of the Reformation, namely, that they deny or derogate from the Necessity of good Works in order to Salvation, is a groundless abuse of the Protestant Religion, and what is with a particular Advantage confuted by the publick Charities that are this Day in our View; the greater part of which are derived from an excellent Prince, influenced by the Blessing of God on a Sermon Preached by the judicious *Ridley*, a Protestant Bishop, and a Martyr for the reformed Religion; and likewise on the Subsequent wise Advice of the Magistracy of this City.

But tho' (as has been shewn) good Works in general are Rewardable by Jesus Christ, but not in the Meritorious sense; yet Works of Charity, and especially those Specified in the Text, seem to be entitled in a peculiar manner to Rewards. For they alone are mention'd in our Lord's own Account of the Day of Judgment as actually Reward-ed by him. But notwithstanding this Emphatical

way of Speaking, this is not to be so understood, as if those Works of Charity are to be Rewarded by way of Exclusion of all other good Works, but as they are supposed to be exerted in concurrence with them; since where true Charity is performed, the Love of God as founded upon Christian Faith is presupposed, namely, as the great Original of it. So that those Works of Charity are alone mentioned in the Text as entitled to Rewards, as they are a *Specimen* only of the Retributions of the great Day. And a very proper Specimen they are, since they are the most eminent Graces of the blessed Spirit, and the principal Fruits of Christian Faith: Of which we are assured the greatest is Charity, on account of its intrinsic Excellency and Duration.

Secondly, I shall enquire how, and on what grounds, Works of Charity performed to indigent and suffering Christians are to be consider'd as done to Christ himself.

Tho' in our Lord's account of his Judicial Proceedings at the last Day, all Nations are said to be gather'd before him; and tho' no doubt all that are in the Graves shall appear before the Judge of the World; and so all Men, whether Christians or not, may in the general Sense of the Word be stiled his *Brethren*, as he partook of the same human Nature with them; tho' likewise he be King of all Mankind, and his Redemption was in its design of universal extent; and tho' accordingly Offices of Humanity and Benevolence to Men of all Nations and Religions are not excluded from proper Rewards; yet in the strictest propriety of

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Expression Jesus Christ is peculiarly stiled the King of his Church, or of all those throughout the World that embrace his Religion, and submit to him as their Lord and Master. And Christians are said in a more eminent Sense to be his *Brethren* than the rest of Mankind. He has accordingly Heb. 2. 11, honoured Christians with that Title; and (as the 12. Apostle speaks) *he has not been ashamed to call them that are sanctified his Brethren; and it is in the midst of the Church that he declares the Name of God to his Brethren; and praises him there.* And consequently, Jesus Christ is principally to be consider'd as *King of his Church* in his own Account of the future Judgment: and they are Christians that he there stiles his *Brethren* in a more especial manner. The Rewards then that in that Description are conferred on Works of Charity, are chiefly to be understood of those that are exercised on necessitous and afflicted Christians. For says he to those righteous Persons that modestly declined the Merit of any Charity done to Christ himself, *In as much as ye have done it* (that is, have performed the Charities there Specified by him) *unto one of the least of these my Brethren, ye have done it unto me:* That is, your Charity is justly to be consider'd as performed to me in different Respects and Capacities: Namely, to me as your Lord, by your Obedience to my Commands, one of the most distinguishing as well as most Comprehensive of which is Charity to your Christian Brethren, *the Household of Faith;* to me likewise as the peculiar Head of the Christian Church, the Members of which are Members of my Self

and constitute my Body, and are animated by my Spirit; to me too, as your Brother having the same common Father, since *he that Sanctifieth and they who are Sanctified are all of one*, one God and Father. What therefore our Lord says here of Charities done to himself when exercised on one of the least of his Brethren, is equivalent to what he mentions elsewhere, namely, that *whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, or because he belongs to Christ, he shall in no wise lose his reward*. And consequently those that are reduced to Want, or suffer Persecution for Christ's sake, seem to be pointed out in a particular manner in our Lord's Account of his Retributions at the last Day. And accordingly the noble Army of Martyrs for the Christian Religion were believed by the Antient Church to be entitled to a more exalted Reward, and a brighter Crown of Glory, than other Christians.

Thirdly, I shall enquire, whether the general Precepts of Charity, consider'd as Rewardable by Jesus Christ, ought not to receive particular Limitations from the Nature and Reason of the thing it self.

It is confessed that there are several very general Precepts in the New Testament, that prescribe the performance of Works of Charity to all Persons in indigent and necessitous Circumstances, in terms of the greatest Latitude. Such for Instance are these, says our Lord himself, *Give to him that asketh thee; and from him that would borrow of thee turn not thou away*

Matth. 10.

42.

Matth. 5.

42.

Gal. 6. 10.

away

away. Says one of his Apostles, *Let us do* ^{1 John 3.} *good, that is, be Charitable, to all Men.* ^{17.} And another of them says, *Whoso hath this World's good, and seeth his Brother have need, and shutteth up his bowels of Compassion from him, how dwelleth the Love of God in him?* And thus too in the Words of our Lord adjoining to the Text, which are indeed explanatory of it, he adds, *In as much as ye have done it unto the least of these my Brethren, ye have done it unto me.* Where tho' the expression be used of Christians at large, yet must it necessarily be confined to those Christians that are proper Objects of our Relief. They certainly were not here in our Saviour's View, that have reduced themselves to Beggary by a dissolute, idle, and extravagant Course of Life; or are so abandoned as to convert Beggary into a Trade, and when capable of Labour neglect to provide Necessaries for themselves and Families. They were not aimed at here, that are not Christ's *Brethren* in the proper Sense, not merely nominal Christians, whom *he knows not* under that Title; but they must be supposed to be recommended by him to Christian Charity, who either have been reduced to Want and Necessity by the Providence of God and unfortunate Accidents of Life, or suffer in any respect for a good Conscience, and for the sake of Christ. The Relief of such miserable Objects either by Food, or Clothes, or hospitable Reception, or Physick, or Supporting their Spirits when sunk by Sicknes or Confinement, or a Visit made to
Prisons

Prisons for the Discharge of small Debts, and the giving Liberty or good Advice: These, I say, are the proper Instances of that Charity which is declared in the Text to be Rewardable by Jesus Christ. It is therefore absolutely necessary, that a just Distinction be made between proper and improper Objects of Charity, how indefinite and unlimited soever the Precepts that enjoin Charity may at first view appear to be. And that for these two plain Reasons. *First*, Because it is impracticable to perform Acts of Charity to all indigent Persons without Distinction. And *Secondly*, Because it is a great Abuse of Charity not to distinguish between proper and improper Objects of it. As to the first, if it be impossible in our private Capacities to relieve the Wants of all poor and necessitous People, in all the variety of human Distress and Misery that may possibly occur to us, it most evidently follows, that only some of them are to be effectually relieved by us. Since therefore our Charity is unavoidably bounded, the Choice of proper Objects to exercise it actually upon must be made by the rules of Prudence and Discretion. And as for the Preference that is to be given to some Objects of Charity as compared with others, it must depend on the particular Qualifications of the Poor, and be left to the Judgment of Charitable Persons; who if sincere in their intention, and of tolerable Prudence in other Affairs, will be guilty of very few Mistakes on such Occasions. And with regard to the latter Reason, the ill Consequences of relieving

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ing all Poor people alike, and without any Distinction made between them, most plainly evince the necessity of a Regulation of this Duty. For otherwise the Idle and Profligate sort of Poor would be placed on the same level with the industrious but unfortunate Poor; that is, those who do not deserve Relief, but incur the Punishment of human Laws, must be supposed to be equally qualified for Relief by the Gospel. But this is too absurd a Supposition to be defended; since such an Encouragement of an Idle and Vitious course is not only a Contradiction to our holy Religion, but would convert the most reasonable Duty of Charity into what is weak and irrational in it self, and indeed Prejudicial to the Publick Interest. And again, by relieving those that do not deserve Relief, or at least do not so in a Comparative way with others, we do an Injury to those that are really qualified for our Relief, and rob them of so much as we give away to others that are improper Objects of our Charity. Particular care therefore is to be taken, that whilst we exercise the Equity of our Charity on some Poor people, we do not practice Injustice to others that have a better Right and Title to our Relief and Assistance. But since no Arguments for the Limitation of Charity from the nature of the thing and the prudent Choice of proper Objects of it, can set this matter in so clear a Light as Example and Practice, I willingly refer you for a Confirmation of what has been said, to the various Instances of a well-managed Charity in the Anniversary Account now to be laid before you. Here

*Here * follows a true Report, &c.*

And hence,

Fourthly and Lastly, I shall shew how the several Works of Charity, mentioned in the Text, are perform'd by the pious Care of those that Inspect and Preside in the Hospitals of this City; the Benefactions and right Management of which we are now met to Commemorate.

It is very happy on this occasion, and it is with pleasure we recollect, that the publick Charities of this great City are an easy and natural Commentary on the several kinds of Charitable Works, that are specified in the Text we are now concerned with. In general it must be owned, that the greatest Defects of human Nature are remedied, and the most pressing Wants that are incident to it are supplied, by the publick Endowments and charitable Contributions of this Place. And when we come to Particulars, how exactly do the great numbers of Orphans and other poor Children that are annually provided for and educated in *Christ's Hospital* fall in with the purport of our present Text? They that are Hungred, do there find Meat; they that are Thirsty, have there to Drink; they that are Naked, are there Clothed; they that are Strangers, and destitute of Friends, are there taken in, and bred up to useful employments of Life, and particularly that Art of Navigation, by a superiour Skill in which our Country is both distinguished and enriched. Thus likewise in *St. Bartholomew's* and *St. Thomas's* Hospitals not only the forementioned Wants are relieved, but the

* See it at the end of this Discourse.

Infirm are provided for, and the Sick are taken care of, and Visited, by those that supply Physick agreeably to their respective Exigencies, and by their Pious Care in effect restore Eyes to the Blind, and Feet to the Lame, and Soundness to the Wounded and Maimed. But most eminently may the Sick be said to be Visited in *Bethlehem-Hospital*, a proper Confinement for restoring those that have lost their Understanding and Survive themselves, as well as for throwing a Veil over the dark side of human Nature, and concealing those that seem to be turned into Statues or Furies. This must be confessed to be a Charity of the noblest kind, that provides suitable Remedies for those that are Sick both in Mind and Body. A Melancholly but Instructive sight, that is apt to mortify the Vanity of Man, by shewing at how small a distance the finest Wit is from the most stupid Folly, and how near the most elevated Understanding is to the most profound Ignorance, and Philosophy it self to the most miserable Disguise of Reason by ungovernable Rage and Violence! But indeed it is a Disguise as often owing to Pride and the excesses of Passion, as to Diseases and outward Accidents that disorder the Brain and the whole Nervous System. And since the Art of Physick is too often deficient in repairing the Ruines of a shatter'd Understanding, and since there will unavoidably, after all attempts, remain somethat are absolutely *Incurable*, it is very happy for the Publick that an additional Fabrick to *Bethlehem-Hospital* is now erecting, in order to

be a lasting Mansion and fixed Receptacle for those deplorable Wretches, whose recovery is despaired of, and yet are ejected from it. It is certainly an exalted sort of Charity, that both covers such Disgraces of Mankind, and likewise prevents the mischievous Consequences of permitting Persons to ramble abroad, that are so far degenerated into wild and savage Creatures. And indeed this is so truly Charitable a Scheme, that it well deserves to be recommended to the World, in order to be advanced to greater Perfection; and that more especially, since such a Charity is the only one that wants Cultivation in a City, that is as justly Celebrated for its Charitable Endowments and Benefactions, as for its Wealth and Magnificence.

And tho' the very extensive Charity of the late Mr. *Guy* does not fall under the Inspection of the Magistrates of this City, yet on account of the Affinity of the subject I beg leave to Congratulate the Publick upon the large Views of his Hospital, carried on at the vast expence of one private Subject; both as it has been opened within the Period of this last Year, and as it comprehends not only any Curable Persons, but likewise several of those that are rejected by other Hospitals, as being supposed by them to be *Incurable*. This is a Charity therefore that admits of new and farther Experiments to be made in order to the Recovery of Lunatics and others, (tho' not designed for their fixed Residence and compleat Settlement) who without such a Provision might be for ever lost to them-

themselves and the Publick. And this is, consequently, a very useful Appendix to the several Schemes of the other Hospitals of this City.

But since there are (as has been shewn) many improper as well as proper Objects of Charity, it is extremely necessary that the improper Objects should be so far from finding Encouragement, that they ought to be severely Punished and Reformed by Discipline. Such are all Vagrants, and sturdy Beggars, and Impostors, and all lewd and disorderly Persons, that by importunity would extort Charity; who are not only the Inhabitants of this City and its Liberties, but crowd into it from all parts of the Kingdom, and are the greatest Nufances of it. And consequently the *London-Workhouse* and *Bridewell-House* of Correction (as well as its Hospital) are very well designed in due Subserviency to one another, as they have a double Aspect, namely, for the Encouragement of honest Industry, by imploying the Hands of the able Poor, as well as relieving the unable, and likewise for the Punishment of Idle and Immoral Persons among them, by reducing those that thus offend to a better Sense of things by hard Labour and low Diet. And since such great and good Ends cannot without farther Assistance be Supported, and especially in the *London-Workhouse*, the real Estate of which is small, and by no means answerable to the Annual Expences of that Institution, the promotion of them highly deserves

to be submitted to the Consideration of well-disposed and publick-spirited Persons, that by their voluntary Contributions a greater Progress may be made in so very laudable an Undertaking. And thus, agreably to their *Motto*, may *God's Providence* be the effectual *Inheritance* of the Poor Children Educated there to useful Employments of Life, and a just sense of Religion! and may this Scheme be attended with the like Success as the Hospital at *Glauchau*, and other Places of that kind, have been Founded and Flourished; some of which indeed have been fed by the secret Streams of a Charity well-nigh Miraculous!

But as it has been evinced, that the exercise of Charity on proper Objects alone is Rewardable by Jesus Christ; and since it is notorious that great Numbers of improper Objects, idle Vagrants, bold and immodest Beggars, Persons of false Infirmities but real Knavery, too frequently impose on the Compassion of good but credulous People, and are exceeding troublesome to all in many of the Streets of this populous Place, that are sometimes filled with such nauseous and offensive Spectacles as tarnish the Beauty of the finest and most elegant Buildings, and are an heavy Burthen upon virtuous Industry and fair Commerce; since this, I say, is the Case of Common Beggary, it certainly requires the most attentive Care of the Magistrates, in order to put a stop to so growing an Evil by some proper and more effectual Remedies.

That

That Regulations of this nature are Practicable things, appears from the happy Experience of them in other Countries, and particularly in *Holland* and some Parts of *Italy*. In the former of which, as we are assured by a late ingenious * Writer, no common Beggars are allowed of, or connived at in *Amsterdam* and their other great Towns; but those of them that are able are immediately sent to Work-Houses, and those that are unable are sent to Hospitals. And as the severity of Justice is practiced there even in Affairs of Charity, all Strollers, Counterfeits, and Idle Poor people are at once defeated, and Charity is regulated more by Orders of the State than moved by Objects of Compassion. In the latter † Instance, we find common Beggary has been suppressed by Arbitrary Edicts that establish Banishment, and Mulcts, and general Hospitals. And tho' this last is a Method not so agreeable to our happier Constitution of Government, and perhaps our Temper and Genius, yet from a just Comparison of both the Instances assigned, namely, under a Monarchy and a Common-Wealth, we who enjoy the Advantages of a mixt and legal Government, may probably derive greater Success on our own Attempts to extirpate Common Beggary by legal Regulations; and especially when it is consider'd, that as by the Gospel they are not allowed to Eat that will

* See Sir William Temple's *Observations on the United Provinces*.

† See *Ways and means for suppressing Beggary in Savoy, &c.*

will not Work, so at this Day it is among us Punishable by Law, both for Vagrants and idle Poor to beg, and for others to relieve and encourage such scandalous Persons.

If it be said on this Occasion, that our Neighbours in *Holland* have a greater Number of more spacious Hospitals and Work-Houses than are erected among us, or at least that they have more of each in proportion to the Number of the Inhabitants of their several Towns, as compared with those of this more large and populous City; and if it be further said, that our Hospitals and Work-Houses are filled with the Poor that are respectively suited to them, and that with a load upon them beyond their Incomes; to these Objections it may be Replied, without entering into an invidious Comparison of our own Hospitals and Work-Houses with those of our Neighbours, that the Hospitals of this City are very ample Foundations, and receive great Numbers into them; as is demonstratively proved by the Anniversary *Reports* of them, and particularly that of this Day; and that likewise, God be thanked, there is a perpetual Accession of new Benefactions to them and Improvements of them. And with regard to Work-Houses, it is one of the felicities of the present Age, that besides the more ancient ones that are so well employ'd, there is a late encrease of Work-Houses in many particular Parishes in and about this City, in a proportion that in some measure answers to the Multiplication of the Inhabitants
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and Buildings of it; and that more new ones are now projecting, if not carrying on, to correspond to the Exigencies of different Parishes. And this receives new force when we consider, that any supposed Deficiency in that Computation is supplied by the many Work-Houses * that have been lately erected, or are now advancing, in different parts of this Nation, which employ a multitude of Hands, and consequently divert great Numbers of indigent People from Crowding into this City. And again, as Houses of Correction are temporary Receptacles for Punishing such idle Vagabonds and lusty Beggars, as are not so properly capable of being received into Work-Houses or Hospitals; so when they are reformed by a due course of Discipline, and remitted by the Magistrates of this Place to their respective Homes and last Places of Settlement throughout the Nation, which by Law are then obliged to take care of them, and either maintain them by a Legal Assessment, or employ them in proper Manufactures, or Correct them, upon a Relapse into an Idle Course, agreeably to their Demerits; I say, by such a vigorous Execution of Justice, there must necessarily be made a great Deduction out of the Number of those that shelter themselves in this Place, and would otherwise be an insupportable Burthen on the Publick Charities of this great City.

But I am very sensible I am now speaking to such worthy Magistrates of this City, and such
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* See Account of Work-Houses.

Governours and Trustees of Hospitals and Work-Houses in and about this Place; Persons, that are so conversant and skilful in Business, and particularly that of the Charitable kind; that as they want no Intimations for farther promoting their Works of Charity and Labours of Love, so are they animated with that Zeal for the Publick, as to be ready to accept of them, imperfect as they are, from every hand that offers them. And consequently, such Persons are rather to be Congratulated upon the great improvements of the Publick Charities committed to their Care, and ought to receive the just Acknowledgments and Applauses of all good and publick-spirited Men, for their indefatigable Diligence and their faithful Discharge of the Duties incumbent on their respective Stations.

It remains therefore that I draw a short Inference or two from what has been said, and so conclude the whole.

And the first is, That since it is evident that the Annual Charges of the Publick Charities of this City very much exceed their severall Incomes, all able and well-disposed Persons ought the more liberally to Contribute to such good and wise Designs.

For what can be recommended with greater advantage than a Duty so truly Christian, and so Beneficial to the Publick, as Charity that is Established on such a rational Bottom as those kinds

kinds of it are that we Celebrate this Day? What can be more excellent in it self than to supply the Deficiencies of, and render more Extensive, those Charities, that are so useful to the Souls and Bodies of Private Men, as well as to the Publick, by supporting Industry, Punishing Idleness, and taking a proper and compassionate care of those unhappy Members of the Community that are unable to serve it themselves? What can in a more lively manner resemble the sublime Pattern of our Charitable Lord and Master? He indeed *went about doing good*, healing the Sick, dispossessing Demoniacks, curing Lunatick and Paralytical Persons, restoring Eyes, Ears, Tongues, and Feet to those that were deprived of them, in a Miraculous manner. This indeed is an height we cannot aspire to; but those that assist our present Charitable Designs do by ordinary means and proper Confinement of Miserable Objects, in some measure imitate his more diffusive Goodness, and shall accordingly partake of his promised Rewards.

This indeed is the only solid Foundation of acquiring and preserving Riches properly so called, of laying up durable Treasures in Heaven, of remitting Bills to be received on our arrival there, and of sending thither before us Bags which wax not old, nor are subject to Moths and Rust, to Fraud and Rapine; but which will enable us, when we fail by Time and Mortality, to be *received into everlasting Habitations*. And

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surely

surely on this occasion we ought to recollect the Memorable Year we have all lately seen, and consequently cannot but reflect on the vain, the fugitive, and transitory nature of Riches; I mean that Critical Year, which seems to have been permitted by the Providence of God (among other Reasons) to instruct the World more fully than ever, how deceitful a thing both in gaining and possessing Mammon or Wealth is; and from so decisive an Experiment to induce us to make this Conclusion, That the securest *Funds* are those of Eternity that are Established on the Divine Veracity, and the only real *Stocks* are those of Heaven, where (besides the certainty of Possession) *Interest* no doubt will run very high, when a Bountiful God vouchsafes to be the Pay-master of what is *lent, by the Poor, to Himself.*

The second and last Inference I shall now make, is this: That since Works of Charity are so highly Rewardable by Jesus Christ, as the Judge of the World, not only the Founders and Benefactors themselves will be Rewarded by him, but the faithful and wise Managers of the Charities they are intrusted with will be likewise entitled to Rewards proportioned to their Care and Fidelity.

For if Publick Works of Charity would be Acts of one Age only, and perhaps not an entire one, without faithful Trustees and prudent Managers of them in a long Succession; such Persons
are

are the peculiar Instruments of Providence in perpetuating and using aright all such Endowments and Benefactions. And therefore if the original Donations of Charity are Rewardable by Jesus Christ, those by whom they are handed down to Posterity, and especially with improvements of them, have by a parity of Reason the same Pretensions to the Promises of proportionable Rewards from the free grace of God in Jesus Christ. And if they that have been faithful Stewards of a few Talents committed to themselves, shall receive suitable Rewards from the great Lord of all, they certainly that are successive Stewards of those Talents as transmitted to them, and make a right Use and Improvement of their Trust, shall likewise receive peculiar Rewards in the *many Mansions of their Father's House*; when it shall be pronounced upon each distinguished Manager, *Well done, thou good and faithful Servant, thou hast been faithful over a few things, I will make thee Ruler over many things; enter thou into the Joy of thy Lord:* Or in the Words of our Text, addressed to all such wise and good Stewards of Jesus Christ in the Distribution of Charity, *Come, ye Blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World. For I was an hungred, 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*

Matt. 25

23.

ye visited me: I was in Prison, and ye came unto me.

And that you may accordingly have your share in this Blessed Sentence, *God of his infinite Mercy grant, &c.*

F I N I S.



A true REPORT of the great Number of Poor Children, and other Poor People, Maintain'd in the several HOSPITALS, under the Pious Care of the LORD-Mayor, Commonalty, and Citizens of the City of LONDON, the Year last past.

Christ's Hospital.

CHILDREN put forth Apprentices, and discharged out of *Christ's-Hospital* the Year last past 116; ten whereof 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 _____

116

Children Buried the Year last past _____ 3

Children now remaining under the Care and Charge of the said Hospital, which are kept in the House and at Nurse elsewhere 838, and 159 newly admitted, amounting in all to _____ 997

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

That the Revenue of the Hospital having greatly suffered by several dreadful Fires in and about *London*, and otherwise, and the Governors having been at vast Expence, for Accommodating poor Orphans, in Purchasing and Building of convenient Houses, or Nurseries, at *Hertford* and *Ware* for their Reception, and in maintaining of Masters, Ushers, and other proper Officers there: And the Hospital's Revenue without Casual Benefactions being not sufficient to defray the great Charge of maintaining so large a Number as at present they do; yet divers other poor Orphans, for whom continual Applications are made, and who are real Objects, and suffer great Hardships, might be provided for by further Donations: It is therefore much to be hop'd, and wish'd for, that in regard to a Work so Charitable, Useful, and Commendable; being for the Relief of Necessitous Orphans and Infants, the Advancement of Christian Religion, the Good of the Kingdom, and more particularly of this great

great City of *London*, all Charitable and Worthy Good Christians will readily and liberally Contribute to the Support and Encouragement of so good and pious a Work.

St. Bartholomew's-Hospital.

There have been Cured and Discharged from *St. Bartholomew's Hospital*, the Year last past, of Wounded, Maimed, Sick and Diseased Persons, out of this great City, and other Parts of his Majesty's Dominions and Foreign Parts 3564, many of them relieved with Money and other Necessaries to accommodate and support them in their Return to their several Habitations _____

Buried this Year, after much Charge in their Illnesses _____

Remaining under Cure at the Charge of the said Hospital _____

The Buildings of this Hospital not being large enough for the Reception of the numerous poor infirm People that daily apply there for Relief, the Governors have lately enlarged the same, by the Building of three new Wards, and made capable of receiving a much greater Number of Patients than formerly; and the other Buildings being old and ruinous, it is become necessary further to enlarge the same, by adding some more new Wards: But the constant annual Charge is already so much encreased, that the yearly Revenue of the said Hospital is not near sufficient to answer the constant Charge of so great a Number of Patients: And therefore the charitable Assistance and Contribution of all good Men are humbly desired towards preserving the Lives of so many miserable People, who would otherwise Perish, were it not for the Relief, which, by the Blessing of God, they daily receive from the said Hospital.

St. Thomas's-Hospital.

There have been Cur'd and Discharg'd from *St. Thomas's Hospital* in *Southwark*, this last Year, of Wounded, Maimed, Sick and Diseased Persons, out of this great City, and several Parts of his Majesty's Dominions, and Foreign Parts, 4873, many of whom have been relieved with Money and Necessaries at their departure, to accommodate and support them in their Journies to their several Countries and Habitations _____

Much

Much of the Revenue of this Hospital hath been destroy'd by several dreadful Fires in *London* and *Southwark*; and the Buildings of this Hospital being grown very old and ruinous, and unfit for the Entertainment of the Poor, the Governors thereof have with their own Money, lately rebuilt the same with such Enlargements, that its made capable of receiving a very great Number of Patients more than ever before since the Foundation; and besides the great Enlargements in the Rebuilding, there hath been lately erected an additional Building, with Conveniences for receiving above One hundred poor Patients more: But the yearly Revenue of the said Hospital being not near sufficient to answer the Constant Charge of so great a Number of Patients, the Charitable Assistance and Contribution of all well-disposed Persons is earnestly recommended and most humbly desired for enabling the Governors (in compliance with the Cries and Petitions of the Poor) to provide for their Relief and Cures in the said Hospital, to the utmost Extent of the present Accommodations there.

Buried from thence this Year after much Charge	}	392
in the Time of their Sickness		
Remaining under Cure at the Charge of the said Hospital	}	652

Bridewel-Hospital.

Received this last Year into the Hospital of <i>Bridewel</i> , Vagrants and other indigent and miserable People, all which have had Physick, and such other Relief, at the Charge of the said Hospital, as their Necessities required	}	289

Maintained in the said Hospital, and brought up in divers Arts and Trades at the only Charge of the said Hospital, Apprentices,	}	87

Bethlem-Hospital.

Admitted into the Hospital of <i>Bethlem</i> this last Year, Distracted Men and Women	}	93

Cured of their Lunacy, and discharged thence the said Year, several of which were reliev'd with Clothing and Money at their Departure	}	65

Distracted Persons Buried the last Year, after much Charge bestow'd upon them in their Lunacy and Sickness	}	9

Now

Now remaining in the said Hospital under Cure, and provided for with Physick, Dyet and orher Relief, at the Charge of the said Hospital _____ } 148

Besides which, divers Persons who have been Cured in the said Hospital, are provided with Physick, as Out-Patients, at the Charge of the said Hospital, to prevent a return of their Lunacy.

The Particulars of all which may be seen in the Books of the said Hospital.

There are generally above 140 Distracted Persons maintained in the Hospital of *Bethlem*, and tho' new Patients are from Time to Time admitted in the Room of those, who by the Blessing of God, are Cured and Discharged; yet there are continual Applications made to the Governors for the Admission of others; and in order to make Room for such as may probably be restored to their Senses, the Governors are obliged to reject and turn-out many, who upon Examination, or after some Time of Tryal, appear to be Incurable, and whose Case is therefore the more deplorable, as to themselves, and often Dangerous to others, there being no Hospital or Publick Provision made for the Keeping of them, however Mischievous they may happen to be.

Some Benefactions having been lately given to the Governors to be applied to the Use of Incurable Lunaticks, a Building is begun for that Purpose, and some Persons are already admitted upon that Establishment; and the Governors have lately obtained a Grant from the City of an additional Piece of Ground in *Moorfields*, in order to enlarge the same. But inasmuch as the Revenues of the said Hospital, do not answer the present annual Charges, there will be no Means of Supporting an additional Expence for Incurables, without the Contribution of charitable Persons, and this seems to be the only *Necessary Charity* for which *No Provision* is made in this Noble City.

Admitted into the Hospital of Bethlem this last Year, Distressed Men and Women _____ Cured of their Lunacy, and discharged these the said Year, several of which were relieved with Cloath- _____ ing and Money at their Departure _____ Distressed Persons buried the last Year, after much Charge bestowed upon them in their Lunacy and _____

