

A sermon preach'd before the Right Honourable Sir John Eyles, Bart., Lord-Mayor, the Court of Aldermen and sheriffs, and the governours of the several hospitals of the City of London, in St. Bridget's Church, on Easter-Monday, April the 3rd 1727 / By ... Thomas, Lord Bishop of Ely.

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St. Bridget's Church.

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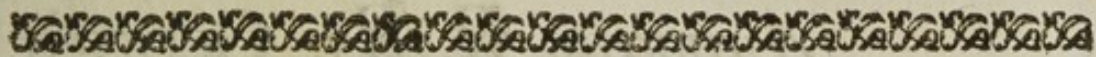
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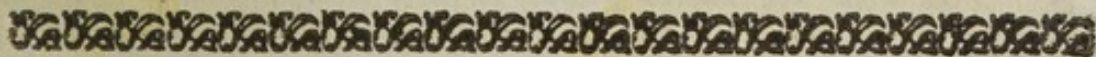
Lord Bishop of *Ely's*

Spittal-Sermon,

A T

St. Bridget's on *Easter-Monday,*

1727.



Eyles, Mayor.

Martis xi. die Aprilis 1727.

*Annoque R. Rs. Georgii
Magnæ Britannia, &c.
Decimo tertio.*

IT is ordered, That the Thanks of this Court be given to the Right Reverend Father in God the Lord Bishop of *Ely*, for his Sermon Preach'd before this Court and the Governors of the several Hospitals of this City, at the Parish Church of *St. Bridget*, on *Monday* in *Easter Week* last; and that he be desired to print the same.

Jackson.

3

A
S E R M O N

Preach'd before the

Right Honourable

Sir *John Eyles*, Bar^t.

L O R D - M A Y O R,

T H E

Court of Aldermen and Sheriffs,

A N D T H E

G O V E R N O R S of the several Hospitals of
the City of *London*, in *St. Bridget's* Church,
On *Easter-Monday*, April the 3d. 1727.

By the Right Reverend Father in G O D,
THOMAS, Lord Bishop of *ELT*.

GREEN

L O N D O N :

Printed by *W. D.* for *J. WYAT* at the *Rose* in
St. Paul's Church-yard. M D C C X X V I I .

S E R M O N

Right Honourable

Sir John Eyles, Bart.

L O R D - M A Y O R,

THE

Court of Aldermen and

AND THE

Governors of the several

the City of London, in St. Dunstons Church,

On Easter-Munday, April the 24. 1727.

By the Right Reverend Father in God,
THOMAS, Lord Bishop of ELY.

L O N D O N :

Printed by W. D. for J. Wyal at the Rose in
St. Pauls Church-yard. M DCC XXVII.





H E B. XIII. 16.

*But to do Good, and to Communicate forget not,
for with such Sacrifices God is well pleased.*



WE are, at this time, (by the Appointment of our Church,) commemorating the Resurrection of our Lord and Saviour JESUS CHRIST from the Dead; a Transaction of such infinite Concern to us Christians, in all its Consequences, that we may well take up St. Peter's Words upon another Occasion, and say, *Lord, it is good for us to be here.* It is good, and profitable, and delightful for us to stay a while, and let our Thoughts dwell some time longer upon the Glorious Subject. We are hereby now assured, that He, in whom we Believe, was that true Messias, the eternal Son of GOD, who from the very beginning was promised should come into the World, for the Salvation of Mankind, seeing that tho' He was crucified thro' weakness, being in his humane Nature liable to Death, yet was He *by his Resurrection again from the dead, declared to be the Son of God with power,*

power, Rom. i. 4. Now we know, to our eternal Comfort, that an entire Satisfaction was made to the infinite Justice of God for our Sins, by his Sufferings and Death, since he has, in so glorious a manner, raised up our Surety from the Prison of the Grave, and declared all the Obligations, to which he had bound himself on our score, to be acquitted; since he has discharged him, who undertook those Obligations, with so remarkable an Instance of his Favour.

Now as we ought to look with Shame and Sorrow, towards those dismal Sufferings, to which the innocent Son of God was expos'd for our sakes; and to be seiz'd with trembling, and to abhor all manner of Sin, when we consider how forlorn and wretched he was made, when he vouchsafed to take upon him our Guilt, at what vast expence he was to pay our Scores, and how much it cost him to redeem our Souls from the Misery which our Sins had deserved; so, on the other side, may we rejoice with Joy unspeakable and full of Glory, when we behold the Triumphs of our Conquering Redeemer, and consider how the Devil, that strong one, is now disarmed, spoil'd and vanquish'd; how Death itself is now slain, its Sting pull'd out, and all its Terrors quell'd; how Death is made the way to Life, and the dark and noisome Grave the passage to a glorious Immortality: Since now we know, and are fully assur'd, that *as in Adam all die, even so in Christ shall all be made alive,*

1 Cor. xv. 22. He who is our Head *is risen from the dead, and become the First-fruits of them that slept,* and we that are his Members shall all certainly follow him in our order.

BUT then, further we ought to consider, that as the Resurrection of CHRIST is deservedly a matter of great Joy to us, in that it assures us of our own Resurrection hereafter; so should it remind us of another thing also of equal consequence to us, with the Resurrection itself; and that is, that we prepare our selves for it in such a manner, while we live in this World, as may make it truly joyful to us. For our Saviour himself hath told us, that a Resurrection will be very different to some Persons, from what it will be to others; to some a matter of eternal Joy, and to others of eternal Misery, *John v. 28, 29. The hour is coming, in the which all that are in the Graves shall hear his voice, and shall come forth, they that have done Good, the very thing I am going to treat of, unto the resurrection of Life; and they that have done Evil, and they that have done no Good, which is much the same thing in God's esteem, unto the resurrection of Damnation.*

A HOLY Life, adorn'd and perfected with all manner of Christian Graces, of Humility, Resignation. and Devotion towards God; of Justice, Mercy, and Charity towards our Neighbours; of Sobriety, Temperance, and Purity towards ourselves; and such
like;

like ; This is what God and our Saviour interprets to be *doing Good*, and requires of us to fit and prepare us for the better Resurrection, That to Life, and Happiness, and Glory everlasting. This the primitive Christians did well consider, and when they saluted one another with this Saying, *Christ is Risen*, did thereby intend to remind one another, how innocent, how pure, how charitable, how holy in all manner of Conversation and Godliness they ought to be, that they might be *the Children of the Resurrection*.

To treat of all these in general, would be too large a Subject to be entred upon at this time. But my Text, and the present Solemnity directing me to the Consideration of one of them in Particular, that of *Charity and Beneficence* towards others, I crave your Patience, while I treat of it in the most useful manner that I can. *But to do Good and to Communicate forget not, for with such Sacrifices God is well pleased.*

IN the Words are Two Things contained,

First, A Duty enjoined, That of *Doing Good and Communicating*, both signifying the same thing, *viz.* being *Charitable* to the Distressed and Miserable, assisting them in their Wants, and relieving their Necessities. For so Works of this nature are in Scripture, by way of peculiar Eminency, termed *Good Works*, and to perform them is usually stiled to *Do Good*.

Secondly,

Secondly, An especial Motive to the exercise of this Duty, *Because with such Sacrifices God is well pleased.* Charity and Beneficence have both the Name and Nature of a Sacrifice. They are called by *St. Paul*, *Phil. iv. 18. Odours of a sweet smell, Sacrifices acceptable and well-pleasing to God.* Nay, in his Esteem, they do far surpass all other the most costly Sacrifices; he slight and rejects them, when brought in Competition with these; *I will have Mercy*, says he, *and not Sacrifice*; that is, rather than Sacrifice. All other Oblations did at the best but signify a readiness to render a due Homage to GOD; these do really and immediately perform it; and therefore are declared by him to be of the utmost availure towards the Expiation of Guilt, and most effectual for the obtaining his Mercy and Favour. And again, well may this sort of Sacrifice be most acceptable to GOD, on this account also, as *Charity* towards his poor distressed Creatures, is all the return that we can possibly make to him for all the Mercies and Benefits we have received from him. For as *Eliphaz* says, *we cannot be profitable unto God*, *Job xxii. 2.* He therefore takes our Charity to them as done unto himself; and has, in his holy Word, made himself our Debter for the repayment of it. *He that hath pity upon the Poor, lendeth unto the Lord, and that which he hath given will be*

pay him again, Prov. xix. 17. We hereby express our Gratitude to him in the best manner we are able, while we show ourselves to have a compassionate Concern for them, for whom he has always declar'd himself to be most tenderly concern'd, *viz.* the Poor and Needy, the Distressed and Miserable.

As to the *First* of these, the Duty here enjoyned, it is so plain, and so well understood by every body, that I shall not need to use many Words to make it more plain to you. There are none but know well enough, what it is to be Compassionate and Merciful, *Charitable* and *Beneficent* to others, to succour their Wants, and relieve their Necessities, when they have a good Inclination to do it. *That* is the chief thing which is too too often wanting, when there is both opportunity offer'd for it, and ability sufficient for the performance of it. And therefore, that I may promote *That* in every one of us here present, what I chiefly intend to do at this time shall be,

IN the *Second* place, To lay before you some of those Motives to the exercise of this most excellent Duty, which appear to me most considerable, and to press them upon you with all the affectionateness I am able. I am well aware how frequently This has been done before, upon the same solemn Occasion; and we shall, by and by, see the admirable effects of it, in those Great and Noble Charities which will this
Day

Day be commemorated before you. But yet, since there never will be wanting Occasions for the Repetition of Charities of the same kind; nor, I hope, Persons of the same Great Abilities and Generous Dispositions to perform them, it can never be improper to set before Men the Motives and Obligations to *Charity* and *Doing Good*; which, as they will afford a secret Satisfaction to those who have been so wise for their own Good and Happiness, as to be exercised therein; so may also prove a powerful Incitement to others, to follow them in the same excellent practice.

Now the *First* Motive to it, which I shall take notice of, shall be this. We are directed and engaged to it, by the Frame and Constitution of our Natures, as we are Men.

THE infinitely wise and good Author and Contriver of our Natures, as He has made us all of one Blood, so has He interwoven into the Frame of every one of us, a common softness and tendency towards each other, to be ready on all Occasions to exert itself in Compassion and Pity towards those that are in Distress. However different Mens Tempers and Inclinations are in other things, yet in this they all agree, that Pity and Assistance is due to the Unfortunate and Miserable. Such have always an Advocate pleading for them in the Breasts of all Men.

The sight of a very calamitous Object, do what we can, will raise yearnings in our Bowels towards it. We cannot help, but our Minds will be disturbed at the report of any grievous Misfortune befalling another; and it will be apt to draw Compassion, and even Tears from us, tho' we know ourselves not concern'd in the event of it.

THESE Affections are most apparent indeed in the best Natures, but neither can the worst entirely put them off, till by vicious and lewd Courses they have defac'd those Impressions of Goodness which were originally stamp'd on their Minds, and transform'd themselves into Creatures more savage than the Beasts of the Desarts. And still, after all, when they have done the utmost violence to their natural Inclinations, they yet find some struglings in their own Consciences, whenever they are Inhumane, Cruel, or Unmerciful; and can complain freely enough of others that are so. And if at any time they fall into any Calamities themselves, do expect Succour from others in their Afflictions, and think it very hard, and even unnatural, in those who are so hard-hearted as to deny it to them.

WHEREAS, on the contrary, nothing has so grateful and amiable an Aspect, as the practice of *Beneficence* and *Doing Good*. This, at first sight, gains the applause and approbation of all Men:

Every

Every body loves and values him that is a common Patron and Benefactor to Mankind. Even those who have the most narrow and contracted Souls, cannot choose but commend Good-nature and Beneficence in others : while uncharitable Dealings and cruel Practices are offensive to all that behold them. Every one hates and abhors the mean, selfish, and ill-natur'd Disposition of those who take care of no body but themselves. All which are plain Indications of what our Nature suggests in such Cases. And hence a Practice agreeable thereto is usually stiled *Humanity*; as the contrary has the odious Name of *Inhumanity* annexed to it.

Secondly, No Practice besides, whatsoever, affords so real and solid a pleasure to a Man, as that of *Doing Good*. Pleasure is the general aim of all Men. Nothing bears so great a sway among them; nor do any Actions more strongly solicit their Affections, than those which are attended with the prospect of being pleasant and delightful to them. And if so, what can then be more pleasant, than to do that which of all things in the World we are, as it were, made for, and most inclin'd to? To satisfy the most importunate cravings of our natural Appetites and Inclinations? When a Good Man *does Good* to others, he does not more oblige those who receive the Benefit, than gratify and please himself in accepting
the

the opportunity of *doing* it. He eases his own Nature and Bowels, when he reaches forth his helping hand to the relief of others. To this our Saviour's Words recorded by St. Paul, *Acts* xx. 35, do bear testimony, when he said, *It is more blessed to Give than to Receive.* And for the truth of it I may appeal to the experience of all Good Men, whether ever any Actions they perform'd in all their lives, were attended with so pure and so favoury a delight, as those of Beneficence and *Doing Good.*

To see the alteration a seasonable Relief makes in a poor Wretch, that was just before struggling with Misery and Want, that through the anguish and bitterness of his Soul went on heavily and mourning; how it puts a new Life into him, as it were, and raises his drooping Soul; how it dispels that heaviness which hung on his Brow, and diffuses a new vigour and joy over his Countenance; how suddenly it makes him forget his Complaints, and opens his Mouth in Praises and Blessings to God, and in Prayers for his Benefactors.

MOREOVER, Such Actions as these are not only attended with a most grateful complacency of Mind while in Acting, but the reflection upon them afterwards does affect the Soul in the most pleasing manner, and are a never-failing spring of Joy and Peace. Whereas, what is any other Pleasure worth, compar'd
with

with this? *This* is unchangeable and lasting, while the other soon vanishes and is gone, like a sudden flash; and if it be sinful, leaves a bitter remembrance behind it, a wound in the Conscience, the thoughts of it are uneasy ever afterwards; Sadness and Melancholy come in the place of it, Guilt and Fear, Repentance and Sorrow follow it.

FURTHER yet, The remembrance of *Good Deeds*, affords true Comfort in every state and condition of Life afterwards. They are, as it were, a stock of Joy laid up against an Evil-day. When Calamity and Sicknes come upon us, and all other Pleasures are become very insipid to us, they, like true Friends, stand by us and cheer us in that sad time. Nay, when we are going out of this World into the other, what Cordial can refresh us like this; to be able, amidst the pangs of Death, to look back upon the *Good* we have done in our Lives? To consider, that we have faithfully employed those Talents our Great Lord and Master had entrusted us with, to his *Glory* and the *Good* of Mankind? Then the remembrance of one Pound laid out in Charity, for the relief of his poor Creatures, and our distressed Brethren, will yield more true Peace and Comfort to us, than of Thousands left behind us in our Coffers. 'Tis not how great Riches we have heaped together, but what *Good* we have done with what we had, will

will then be the Question; and as we can give a good account thereof to our Consciences, so will be our Comfort and Joy then, and our Glory afterwards.

Thirdly, To be Charitable and do Good to others in their Necessities, is what Prudence suggests to every one of us, from the consideration of the great uncertainty of our own Condition in this World. Every body that makes any observation of the things of this World, cannot but be convinc'd, by innumerable Instances, how unstable and uncertain all things here are. There is no Man's Condition so great and flourishing in the World, but it may soon be changed, as that of Job's was, into the contrary. Riches are no certain Possession; for as the Wiseman tells us, Prov. xxiii. 5. They oftentimes makes themselves wings and fly away as an Eagle toward heaven. They seem to withdraw themselves from Mens enjoyment, as it were of their own accord; but there is a secret Providence of God directing them to it. He oftentimes, for very wise Reasons, best known to Himself, changes the Owners of them, taking them from one, and giving them to another. He maketh Rich, and he maketh Poor. He lifteth up one, and bringeth down another. Now, since such is the fluctuating state of all things in this World, that we may in a little time need his Pity and Help, who now requesteth ours, it

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is certainly a great point of *Prudence* for every Man to provide for the worst, by liberally dispensing his Charity to others, while he is able to do it, that if it should come to his own turn to stand in need of it from others, he may find relief and succour from their Bounty. Hence, says the Wiseman, *Ecclus. iii. 31.* *He that doth good turns is mindful of that which may come hereafter, and when he falleth he shall find a stay.* And agreeably hereunto, I do believe, that it has hardly ever fail'd, (the Providence of God so ordering it) but that they who have been Charitable to others in their Necessities, have, in the time of their own distress found a seasonable relief from others.

Fourthly, Doing Good with Riches, is the very end for which they are given to men, and the best use that can be made of them. It would be a thought very unworthy of God, the Great Creator and Lover of Mankind, to imagine, that He, out of meer partiality to some Men, gives them a vast abundance of Riches, to serve their own Turns only, and thereby minister to their Luxury, Wantonness, and Excess, while he suffers others to be destitute of the common Necessaries of Life, to go mourning all their days for Distress and Misery, and be ready to be starv'd for Want. No, the wise Governor of the World has very wise and gracious Ends of his Providence to serve, by suffering Things to be thus unequally distributed. By

these He tries and exercises the Vertues of Men, in order to a greater Reward hereafter to each of them. By These He intends that the Faith and Patience of the Poor, and the Charity and Bounty of the Rich, should be made conspicuous. GOD is the Great Lord and Proprietor of all; and has appointed the Rich Men of the World to be his *Stewards*, enriching them on purpose for this very end, that they may, out of their abundance, supply the Necessities of those that lack, and take care that none in his Great Family of the World, should perish for want of what is needful for their support and maintenance. And if instead of faithfully discharging this Great Trust committed to them, they lavish away their Wealth in Profuseness and Vanity, or only pamper themselves with their Lord's Allowance, they will certainly receive a very severe Doom from him, when they come at the Last-Day to give an account of their *Stewardship*.

AND besides, the whole benefit of Riches consists in their Usefulness. 'Tis the Heart and Skill to use them wisely and nobly, that is, to spend them liberally, and with Discretion, in Works of Mercy and Bounty, which turns them into a Convenience, and makes them the Ornament, and Comfort, and Blessing of our Lives. Whereas Wealth, abstracted from an *Intention of Doing Good* therewith, is a cumbersome, dangerous, and mischievous Thing, productive of
 Trouble,

Trouble, Sorrow and Sin, and so not worth a Wife or a Good Man's disturbing himself with it.

Fifthly, To be *Charitable* to the Afflicted and Miserable, is a Duty, than which there is no other in the whole Christian Religion, more frequently inculcated, nor more indispensably required of us. The whole Gospel of CHRIST, from one end of it to the other, is full of Commands for the performance of it; which are all so well known, that I shall only just refresh your Memories with the repetition of some few of them. Thus St. *Luke* vi. 36. *Be merciful as your Father is merciful.* Rom. xii. 10, 13. *Be kindly affectioned one to another with brotherly love, distributing to the necessity of the Saints, that is, of Christians.* Col. iii. 12. *Put on bowels of mercy and pity.* 1 Pet. iii. 8. *Have compassion one of another, love as Brethren, be pitiful.* Ephes. iv. 32. *Be ye kind one to another, and tender-hearted; and the like.* In other places, being *Charitable* to those in Distress, is declared to be the most valuable and substantial Part of the Christian Religion. Thus St. *James* i. 27. *Pure Religion and undefiled before God is this, to visit the fatherless and widows in their Affliction.* And S. *John* says, 1 Ep. iii. 17. *Whoso hath this worlds Goods, and seeth his Brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* And again,

† *John* iv. 20. *He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?* And *St. Paul* says, *Rom.* xiii. 10. *Love is the fulfilling of the whole Law.* We may lay down this as an infallible Rule, that where there is no Love of GOD, there can be no true Religion; and this we are told cannot be without Love to our Brother also. All other appearances of Religion, without *Charity* and *Good Works*, are but meer show and pretence only; neither GOD nor our Saviour will ever thank us for them. We do greatly dishonour our Christian Profession, and declare ourselves unworthy of any relation to it, if we wilfully and constantly fail in a Point of Christian Duty, which the blessed Author of our Religion thought so material, as to give us frequent Commands for the Practice of it. We must therefore join *Charity* to Men with our Services to GOD, if ever we expect his acceptance here, or his favour hereafter.

Sixthly, To shew Compassion and Relief to the Distressed and Miserable, to be kind and helpful to them in their Necessities, is a Work of the highest excellency and perfection. There is nothing besides, wherein we Mortals can so nearly resemble the Best and Happiest of Beings. To be *Beneficent* and ready to *Do Good* to others, is to act like GOD, who glories in nothing more than in *Doing Good*

continually to all his Creatures. *I am the Lord,* says he, *Jerem. ix. 24. that exercise Loving-kindness, in these things I delight, saith the Lord.* He has ever loved to proclaim himself to the World, by the Titles of *Good*, and *Gracious*, and *Father*, a Name that carries in it the greatest tenderness of Affection, that can be expressed. And accordingly has always shown himself full of Bowels, full of Compassion to the Poor and Indigent; and ready to succour them by his Providence, by putting it into the Hearts of Men of Wealth and Ability to supply their Wants; strictly charging them to give and distribute to them, upon all proper Occasions; with a promise of repaying them Himself with Blessings, when they do so.

MOREOVER, To act thus, is to act like the ever blessed Son of GOD, the most gracious and compassionate Saviour of Mankind, whose constant unwearied Employment it was, when here on Earth, *to go about doing Good*, by relieving the Necessities of Men, both in their Bodies and in their Souls. And at last to do the greatest *Good* of all, shed out his very Blood, and died for their Salvation. And then, what more excellent or more glorious Work can we be employed in, than That wherein GOD himself delights; and of which the Son of GOD came down from Heaven, to give us an Example in his own Practice, that we might go and do likewise?

Lastly,

Lastly, To all the foregoing Motives to this excellent Duty of *Charity* and *Doing Good* to others, give me leave to add this one more, for your encouragement to the Practice of it; and that is this, That the Blessings of Heaven and Earth, the Comforts of this Life, and the Joys of the other, are all made over to it, by the express Promise of Him, who can never fail us nor deceive us.

First, WITH relation to this Life, is promised Prosperity in all our Affairs. Thus says GOD to the Children of *Israel* by *Moses*, *Deut. xv. 10.* *Let not thy heart be grieved, when thou givest to thy poor Brother, because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.* Thriving in Wealth and Estate is the especial reward of it. *Riches and Plenteousness are in the house of the Righteous*, that is, the Charitable and Merciful Man, says *David*, *Psal. cxii. 3.* and *Solomon* says, *The liberal soul shall be made fat*, *Prov. xi. 25.* It is the best means of deriving a Blessing upon our Posterity, as well as our selves. *The Righteous is merciful and lendeth, and his seed is blessed*, *Psal. xxxvii. 26.* and again, *cxii. 2.* *His Seed shall be mighty upon earth, the Generation of the upright shall be blessed.* And thus the same holy Person gives attestation to this Truth, from his own long experience and observation; *I have been young and*

now am old, and yet saw I never the Righteous forsaken, nor his Seed begging their bread, Psal. xxxvii. 25. And I may here further add, that besides the especial Promise of GOD, and the care of his good Providence, which usually concerneth itself in some remarkable manner, for the support of the pious *Charitable* Man, in times of difficulty and danger; the very nature of the thing shows, that *Charity* and *Good Works* are likely to have their Reward in this Life, as well as the other; for no Practice besides whatsoever gets a Man so many Friends, nor procures him so fair a Reputation in the World, nor enclines others to pray so heartily for his Prosperity, as the *Good Works* of the *Charitable* Man do. Every one thinks himself concern'd in Interest to promote his Good, who by his Compassion to others in their Distress, shows himself to be a common Patron and Benefactor to Mankind.

BUT then, *Secondly*, as to the next World, there is a Reward infinitely beyond all this promised to the *Charitable*; *The Merciful*, says our Saviour, *shall obtain Mercy*, Matt. v. 7. Then when at that Great Day, we must all appear before the Judgment-Seat of CHRIST, to receive according to our Deeds, which we have done in the Flesh, the whole Transaction of that Great Affair, seems, by the Account which CHRIST has given us of it, *Matt. xxv.* to turn chiefly upon this, what *Good* we have done, and
 what

what we have omitted, when it was in our power, and accordingly shall be our Reward or our Punishment to all Eternity. Acts of *Charity* will then have the Preference given them, above all other Actions whatsoever of a Man's Life besides. They who shall have wiped away Tears from the Eyes of the Widow, the Orphan, and the Fatherless, and made the Hearts of the Distressed and Indigent, the Strangers, the Sick and the Imprisoned leap for Joy, by the seasonable and bountiful Supplies of their *Charity*, they shall hear that most ravishing Invitation from their gracious Judge, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World*; and the reason which will be given for it, is this; *Inasmuch, will he say, as ye have done it unto the least of these my Brethren ye have done it unto me; enter ye into the Joy of your Lord.* But of those, who would do nothing, or very little for God's sake, for the relief of his poor distressed Creatures, nor oblige him in succouring them, sad, very sad, will be the Doom. To such, he tells us, he will then say, *Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.*

AND thus having endeavour'd to lay before you several Motives to this most excellent Duty of *Charity*, I proceed now to Report to you the present state of the Publick Charities of this Great and Renown'd City.

Christ's-

The Report.

Christ's-Hospital.

Children put forth Apprentices, and discharged out of *Christ's-Hospital* the Year last past, 86. nine whereof being Instructed in the Mathematicks and Navigation, were placed forth Apprentices to Commanders of Ships.

Children Buried the Year last past, 10.

Children now remaining under the Care and Charge of the said Hospital are 910. and 104. newly Admitted, amounting in all to 1014.

St. Bartholomew's-Hospital.

There have been cured and discharged from *St. Bartholomew's-Hospital* the Year last past, of wounded, sick, and maimed Soldiers and Seamen, and other diseased Persons, out of this Great City, and other Parts of His Majesty's Dominions, and from Foreign Parts 3619. many of which have been relieved with Money and other Necessaries at their departure.

Buried this Year, after much charge in their Illness, _____	} 281.
Persons still remaining under Cure _____	541.
In all _____	4441.

St. Thomas's-Hospital.

From *St. Thomas's-Hospital* have this last Year been Cured and Discharged of sick, wounded, maimed Soldiers and Seamen, and other diseased Persons,

Buried this last Year _____	362.
Remaining still under Cure _____	667.
So that there are, or have been this Year, under the Care of this Hospital, in all _____	} 5780.

Bridewel-Hospital.

Received this last Year into the Hospital of *Bridewel*, of Vagrants and other Indigent and Miserable People ————— 317.

Maintained in the said Hospital and brought up in divers Arts and Trades, at the only Charge of the said Hospital, Apprentices, 91. In all — 408

Bethlehem-Hospital.

Admitted into the Hospital of *Bethlehem*, this last Year, of Distracted Men and Women, 75. Cured 65. Buried 15. Remaining still under Cure — 148.

In all — 303.

Continual Applications are made to the Governors for the Admission of others.

Some Benefactions having lately been given 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; but the Revenues of the said Hospital not answering the present annual Charges, there will be no means of supporting an Additional Expence for Incurables, without the Contribution of Charitable Persons.

London-Workhouse.

Children in the House at *Lady-day* 1726. — 168.

Since Admitted ————— 51.

Of these Discharged and put forth to Apprentices, or to Services in several good Families, — 36.

Buried ————— 6.

Remaining at *Lady-day* 1727. — 177.

These are religiously Educated according to the Usage of the Church of *England*, are employed in Spinning Wool, Sewing, and Knitting, and are Dieted
and

and Clothed, and duly taken care of in Sickness, and are besides taught to Read, and Write, and Cast-Accounts, whereby they are qualified for Services and honest Employments, and have Money given with them when put forth Apprentices, if Benefactors or Freemens Children of the City of *London*.

The Real Estate belonging to this House being very small, has prevented the Admitting Children in the usual manner. The Undertaking is reduc'd to great Streights and Necessities.

Vagabonds, Beggars, Pilfering and other young Vagrants and Disorderly Persons duly committed in the Year last past, were 285. and 54. remained at *Lady-day* 1726. In all ————— 339

Discharged 305. Buried 3. Remaining at *Lady-day* 1727. ——— 31.

These have proper Relief, and are employed in beating Hemp and washing Linen. Many of them have been brought to a sense of their Crimes, and many Reformed.

Of the Children here Educated since the Year 1701 have been Discharg'd and put out to Apprentices and other Services (excluding the present Account of this Year) 1874. And within that time 13465 Vagabonds, Beggars, and notorious Impostors have been Committed, and punished with Confinement and hard Labour.

Died of the Children ——— 256.

Of the Vagabonds. ——— 89.

THESE are indeed *Great, Useful, and Noble Charities*, and such as the very mention of them cannot but, in the *First* place, excite all Good Men to return the most devout and grateful Praises and Thank-

givings to GOD, for having put it into the Hearts of Men of Wealth and Ability to have done so much, for the Relief of the various Wants of the Distressed and Miserable; and in the *Second* place, to remember with Honour all those excellent Persons who have been exercised therein. These are but just Tributes to be paid upon a Day of such Solemnity as This is, that GOD's Name should be Praised, and that those Merciful and Good Men, who were the Glory of their Times, in being Benefactors to the Miserable Part of Mankind, should not be forgotten, but *tho' their Bodies are buried in Peace, yet their Memories should live for evermore.*

GIVE me leave, in the *Third* place, to add one Thing more, which is this, That I hope this *Report* of the Great Things which have been done for the Glory of GOD, for the Good of Mankind, and for the Honour of this Noble City, by those that have gone before, will raise up a Spirit of Emulation in those Men of Wealth that are now living, to follow their Glorious Example, and to *Go and Do likewise.*

FOR I cannot but with some sort of Grief and Compassion observe to you, that notwithstanding all the Great Benefactions which have been hitherto Given for these Noble Purposes, the present *Governours* of the several *Hospitals*, do, in as decent and humble a manner as they can, complain, that all these excellent Foundations have great Wants, in each of them, still remain-

remaining to be supplied; Fires and other Accidents having so far lessened their Revenues, that they do greatly stand in need of further Assistances from *your Charity*, to defray their annual Expences of them.

I say *your Charity*; for to whom can they more properly address themselves, than to the Right Honourable the chief Governor, the worthy Magistrates, and other the wealthy Members of this great and flourishing City, whom GOD has been pleas'd to bless with Riches, in a far greater abundance, than he has done the Inhabitants of any other City, now in the World besides, that we know of?

Do You therefore, who are thus scituated in this vast degree of Plenty, permit me, in the Name of the prudent and careful *Governours* of the several *Hospitals*, most humbly to importune you, that you would out of your great abundance be pleas'd to make them suitable Supplies for their Deficiencies.

CONSIDER, I beseech you, what a vast deal of *Good* you may hereby do to far greater Numbers of indigent and wretched Creatures, to the Publick, and even to your own selves. How you may thus rescue greater Multitudes of poor distressed Orphans, from Want and Beggary, from wandring about the Streets, forlorn and destitute, and exposed to almost certain Misery and Ruine, and may be the happy means of assisting them to make an useful Figure hereafter in
the

the World, by the Diligence and Induftry which your good Education may have taught them : How you may reftore to Health, and Eafe, and foundnefs of Body many more miserable Wretches, mourning and languifhing under Sicknefs and Infirmities, wrackt with Pains, and diftracted almoft with the anguish of them, or at leaft provide, if their Complaints are Incurable, that to all their other unhappy Miferies may not be added, even want of Pity and Compaffion : How you may thus help to give a check to many more diforderly and vicious Perfons, and do them the greateft Charity, by reftaining them by the prudent and fevere Difcipline, which they meet with in the Houfes of Correction, from following their old abominable Courfes, and oftentimes bringing them to fo good a fenfe of Things, as to make them act more wifely for the future for their own Good, and thereby become more ufeful to others, to whom they were before the Pefts and Plagues : How you may thus reftore many fad and deplorable Objects, difturb'd in their Reafon and Underftanding, to a found Mind, and thereby to a fenfe of their Mifery, which they were before infenfible of, and enable them to blefs GOD in his Sanctuary, for their Cures, and to Pray for themfelves and their Benefactors : How by making a more plentiful Provision for the *Work-Houfes* you may enlarge the Number of them, which

which are so useful and necessary for the teaching and encouraging of Industry, and for the prevention of Idleness, that main source of all manner of licentious Wickedness and Prophaneness, and so reduce the number of vagrant, impudent, and lazy Beggars in your Streets, which are a scandal to the good Government of this Renowned City, and even to Religion itself, and are too too often the occasion of Thefts and Robberies, and other gross Enormities: and lastly, How you will thus promote the greater Benefit of the Publick, and even the greater Comfort of your own Lives.

AND are not these things then worthy of your most serious regard? Can any of you, who are worth many Thousands, grudge now to devote some Portion of that vast Wealth, which GOD has blest you withal, to the relief of his poor distressed Creatures? I dare say, if several of you would but resolve to lay aside yearly some Portion of your large Annual Incomes, it would soon grow to so great a Summ, as to be able to supply the Wants of your *Hospitals*, and soon put them out of Debt, and place them in a flourishing Condition, and you in the mean time be never the poorer for it. Nay, I do verily believe, so far from that, that it would rather procure a Blessing on all your other Possessions. It would be far more honourable for you, to have it found in your Wills,

Item,

Item, so many Hundred, or so many Thousand Pounds to the poor Hospitals of this City, than Forty, Thirty, or Twenty Thousand Pounds to every Son and Daughter, and not the least mention made of Them. These will better embalm your Memories, and preserve your Names, than all the rich Spices and Odours of the World will do your Bodies. When They are all spent and gone, no body almost knows how, and perhaps have been the ruine of those who were once the unhappy Possessors of them, by the Pride, Profuseness and Luxury, which they were the Temptations to; These will remain a never-failing Fund, for supplying the Necessities of the distressed Part of Mankind; for Praises and Thanksgivings to GOD; for the Encouragement of Industry, Piety and Vertue; for the Discouragement of Vice and Wickedness; and be the Means of bringing down continually from GOD, the Father of Mercy, and the Lover of all Goodness, Greater and Greater Blessings on this Noble and Renowned City, and all the Inhabitants of it, as the Good Effects of these Useful and Excellent *Charities* shall more and more encrease.

I shall conclude all with that admirable Collect of our Church, *O Lord, who hast taught us that all our Doings without Charity are nothing worth, send thy Holy Ghost, and pour into our Hearts that most excellent Gift of Charity, the very bond of Peace, &c.*

F I N I S.